

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ وَعَلٰی اَزْوَاجِهِ وَاصْحَابِهِ اَجْمَعِیْنَ اَلْیَوْمَ الدِّیْنِ

“A research paper keeping away from the scourge of sectarianism and sinisterity of cultism, consisting of the evidences from Quran, narrations having authentic chains and the concesus of *Ummah*, safe from wrong, unauthentic and narrations having weak chains from the history and based on the devotion to the **72 - martyrs of Karbala**”

Real Background of the Incident of Karbala in the light of 72 – traditions having authentic chains

All the narrations are from the authentic books of *Ahl e Sunnat* and their numbers are exactly in accordance with the international numbering of the scholars of *Harmain* (the two Holy Mosques), Beirut and *Dar-us-Salam*

My Muslim brothers! Must read this article from beginning up to end at least once before you die despite satanic whispers!

* ان الذین یکتبون ما انزلنا من البینات والھدی من بعد ما بیناھ للناس فی الکتاب اولئک یرعنھم اللہ ویلعنھم اللاعنون ○ الا الذین تابوا واصلحوا وبینوا فاولئک اتوب علیھم وانا التواب الرحیم ○ [سورة البقرة: 159 and 160]

Translation: “Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. Except for those who repent and correct themselves and make evident [what they concealed] those - I will accept their repentance and I am the Accepting of repentance, the Merciful.”

*عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: من سئل عن علم عليه ثم كتمه الجرم يوم القيامة بلجام من نار

Translation: Syedna Abu Hurairah ؓ narrates that the Messenger of Allah ﷺ said: “Whoever is asked about some knowledge that he knows, then he conceals it (knowledge), he will be bridled with bridle of fire (as a punishment from Allah) on the Day of Judgment. (نعوذ بالله من ذلك) [Jami Tirmidhi: 2649, Sunan Abi Dawood: 3658, Sunan Ibn Majah: 261, Mishkat Al Masabeeh: 223, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic]

Note: Imam Muslim bin Hajjaj ؓ (Died – 261 AH) writes the wisdom of compiling his world famous compilation “Sahih Muslim Shareef” in this way: “(O’ Pupil!), when you asked me to take on this great task (i.e., the compilation of Sahih Muslim), I thought that if I intend to do it and I am able to complete it, the first one to benefit from it would be myself in particular, this is so for many reasons, but if I describe them, then (this introductory) talk will be too long. In brief, I would say that compiling a few of these reports in a proper manner with research is easier and more beneficial, than compiling too many of them. Especially for the ordinary people who do not have deep knowledge of the narrations (i.e., either they are authentic or weak) except with the help of others. When this is the case, it will be more beneficial to compile a few authentic *ahadith* rather than the large number of reports which are unsound.” [Sahih Muslim: Introduction]

How much was the right period of *Khilafat e Rashida* established on the way of prophet-hood ﷺ? Who were the real deserving Pious Caliphs ؓ of *Khilafat e Rashida*?

01 Syedna Abu Burdah ؓ narrates from his father that we prayed *Maghrib* with the Messenger of Allah ﷺ, then we (as an advise) said: Why don’t we sit here and wait until we pray *Isha* with the Messenger of Allah ﷺ (which will be better) so we sat there. In the meanwhile, the Messenger of Allah ﷺ came out to us and asked: “Are you still (sitting) here?” We said: ‘O Messenger of Allah ﷺ! We prayed *Maghrib* (prayer) with you ﷺ, then we thought that we will sit until we pray *Isha* with you ﷺ. He ﷺ said: “You have done well.” Then he raised his head to look at the sky, and he ﷺ

often raised his head to look at the sky, then he ﷺ said: “The stars are a source of security for the sky, when the stars disappear, there will come to the sky what is promised (i.e., destruction). And I am a source of security for my Companions ﷺ, when I am gone there will come to my Companions ﷺ what they are promised (i.e. tribulations and disasters). And my Companions ﷺ are a source of security for my *Ummah*, and when my Companions ﷺ are gone, there will come to my *Ummah* what they are promised (i.e., the tribulations and disasters which are destined)” [Sahih Muslim: 6466]

02 Syedna Nu'man bin Bashir ﷺ narrates that Hudhaifah ﷺ, the confidant of the Prophet ﷺ said: I have memorized the sermons of the Messenger of Allah ﷺ regarding the rulers that the Messenger of Allah ﷺ said: “Prophet-hood will be amongst you as long as Allah wishes, then He will lift it up when He wishes to lift it up. Then there will be *Khilafah* on the way of the Prophet-hood, and it will be as long as Allah wishes it to be, then Allah will lift it up when He wishes to lift it up. Then there will be an inheritance rule, and it will last as long as Allah wishes it to, then He will lift it up when He wishes to lift it up. Then there will be a coercive rule, and it will last as long as Allah wishes it to be, then Allah will lift it up when He wishes to lift it up. Then there will be a *Khilafah* on the way of Prophet-hood (i.e., the *Khilafat e Rashida* of Imam Mehdi ﷺ before the Day of Judgment). Then he became silent.” The wording of Sunan Abu Dawood is that Syedna Safinah ﷺ narrates that the Messenger of Allah ﷺ said: “The *Khilafah* on the way of Prophet-hood will last for 30 years, then Allah will give power to whomever he wills.” Saeed says: Then Syedna Safinah ﷺ said to me: Calculate Syedna Abu Bakr's ﷺ *Khilafah* as 2 years, Syedna Umar's ﷺ as 10, Syedna Usman's ﷺ as 12, and likewise Syedna Ali's ﷺ as 6 years. (These are 30 years). Saeed says: I said to Syedna Safinah ﷺ: They (Banu Umayyah) are saying that Ali ﷺ was not a (legitimate) Caliph?’ Syedna Safinah ﷺ said (angrily): “The buttocks of Banu az-Zarqa' (those having blue eyes) Banu Marwan are lying.”

The wording of Jami Tirmidhi is that Syedna Safinah ﷺ narrates that the Messenger of Allah ﷺ said: *Khilafah* will be in my *Ummah* for 30 years, then there will be monarchy after that.” Then Syedna Safinah ﷺ said: “Count the *Khilafah* of Syedna Abu Bakr ﷺ, Syedna Umar ﷺ, Syedna

Uthman ؓ and Syedna Ali ؓ”. Saeed said that we found that they add up to 30 years. Saeed narrates that I said to Syedna Safinah ؓ that Banu Umayyah claim that the *Khilafah* is among them. Then Syedna Safinah ؓ said (angerily): “Banu az-Zarqa, (those having the blue eyes i.e., the people of Banu Umayyah and Banu Marwan) lie, rather (the truth is that) they are (a monarchy), among the worst of monarchies.” [Musnad Ahmad: 18430 (Vol. - 4, Page - 273), Mishkat Al Masabeeh: 5378, Sheikh Zubair Ali Zai and Sheikh Shuaib Al Arnoot said: Its chain is authentic] [Sunan Abi Dawood: 4646, Jami Tirmidhi: 2226, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic]

03 Syedna Amr bin Maimun ؓ narrates that the wound in which Umar bin Al-Khattab ؓ got martyred, the milk was brought to him ؓ and he ؓ drank it but it came out of the wound of his ؓ belly. The people realised that he ؓ would die. People gathered around him ؓSo people said: O Chief of the Believers! Appoint a successor. He ؓ said: “I do not find anyone more deserving for this matter (*Khilafah*) than these 6 persons, whom Allah’s Messenger ﷺ had been pleased with till his death.” Then he ؓ mentioned the name of Syedna Ali ؓ, Syedna Uthman ؓ, Syedna Zubair ؓ, Syedna Talha ؓ, Syedna Sad ؓ and Syedna Abdur Rahman bin Awf ؓ and then said (for the solace to his son), Syedna Abdullah bin Umar ؓ will be a present (in consultation) with these six people, but he will have no share in (the candidates of) *Khilafah*.” Then further added: “I recommend that my successor takes care of the early emigrants, to know their rights and protect their honour, and I also recommend that he should do good to the *Ansar* as they are the early protectors of Islam. Their good works should be appreciated and their shortcoming should be overlooked. I also recommend that he should do good to the all Islamic caliphate because these new Muslim citizens are the protector of Islam and the source of income of *Bayt-al-mal* and the source of annoyance to the enemy. So nothing should be taken from them except from their surplus (for *Bayt-al-mal*) with their consent. And I also recommend (the new ruler) that he do good to the Bedouins, as they are the origin of the Arabs and Islam has spread because of them. I recommend that the inferior amongst their properties should be taken (in the collection of *Zakah*) and should be distributed to the poor amongst them. I also recommend him (the new ruler) to fulfil the contracts imposed by Allah and His Messenger ﷺ and pay the rights of the public in a complete way and not to overburden them with what is beyond their ability.” [Sahih Bukhari: 3700]

Note: 4 out of these 6 persons: Syedna Zubair ؓ, Syedna Talha ؓ, Syedna Sad ؓ and Syedna Abdur Rahman bin Awf ؓ gave up the rights of their candidacy on their own. Then they choose Uthman ؓ as their caliph out of Syedna Ali ؓ and Syedna Uthman ؓ and first of all Syedna Ali ؓ gave Syedna Uthman ؓ the *Baia* (pledge). So, after the martyrdom of Syedna Uthman ؓ, no one was more deserving for the caliphate than Syedna Ali ؓ and, therefore, the Companions ؓ had chosen Syedna Ali ؓ as their caliph after Syedna Uthman ؓ: [Sahih Bukhari: 3700 and 7207]

04 Syedna Abdullah Ibn Abbas ؓ narrates that I was standing amongst the people near the dead body of Umar bin Al-Khattab ؓ, a man behind me rested his elbows on my shoulder and said, May Allah bestow His Mercy on you (Syedna Umar ؓ). I always hoped that Allah will unite you ؓ with your two companions (the Messenger of Allah ﷺ and Syedna Abu Bakr ؓ), for I often heard Allah's Messenger ﷺ saying: "I, Abu Bakr and Umar were (somewhere). I, Abu Bakr and Umar did (something). I, Abu Bakr and Umar set out." So I hoped that Allah will keep you ؓ with both of them (even after death)." Syedna Abdullah Ibn Abbas says ؓ: When I turned back to see the speaker (who was praising Syedna Umar ؓ), he was Ali Ibn Abi Talib ؓ. [Sahih Bukhari: 3677, Sahih Muslim: 6187]

05 Syedna Hudhaifa bin Yaman ؓ narrates that once we were sitting with Syedna Umar bin Al-Khattab ؓ, then he ؓ asked: "Who amongst you remembers any hadith regarding the afflictions?" Syedna Hudhaifa ؓ replied, (Yes) Sometimes a man's afflictions (i.e. ordeals) are because of his family, his property, his children and his neighbours and they are expiated by his prayers, giving in charity and enjoining what is good and forbidding what is evil. Syedna Umar ؓ said: (No) I don't mean these afflictions, but the afflictions that will be heaving up and down like waves of the sea. Syedna Hudhaifa ؓ said: "O Chief of the Believers! You ؓ need not fear that affliction as there is a closed door (standing) between you ؓ and that (big) affliction. Syedna Umar ؓ asked: Will that door be opened or broken? Syedna Hudhaifa ؓ said: But it will be broken. Syedna Umar ؓ said: Then it will not be closed again. Syedna Hudhaifa ؓ said: Yes, certainly! (It will be like that).

Tabi'in (followers) say that we then asked Syenda Hudhaifa ؓ: Did Syedna Umar ؓ know what that door meant? Syedna Hudhaifa ؓ said: Yes! He knew it as everyone knows that there will be tomorrow after today, because I did not narrate any unauthentic *hadith* to him! Tabi'in (followers) say that we did not dare to ask Syedna Hudhaifa ؓ what did that door mean? Therefore we requested Masruq to inquire regarding that, Syedna Hudhaifa ؓ said upon his request: "That door meant 'Syedna Umar' ؓ himself. [Sahih Bukhari: 7096, Sahih Muslim: 7268]

06 Syedna Abdullah bin Umar ؓ narrates that I went to (my sister) the Mother of Believers, Syedah Hafsa ؓ while the women of the house were busy in wearing jewelleries, I said to her: The condition of the people is as you know very well, and no authority has been given to me in this matter (caliphate and power). The Mother of the Believers said, Go now as the people are waiting for you, and I am afraid that your absence from them will produce division amongst them. The Mother of the Believers Syedah Hafsa ؓ did not leave him till he went to them. So all the people sat in different groups, then Muawiyah bin Abi Sufiyan ؓ addressed (the first time after the issue of arbitration) the people there (in Madinah) saying: "If anybody wants to say anything in this matter (of the caliphate and power), he should show up and not conceal himself, for we are more rightful for this (caliphate and power) than he and his father (نعوذ بالله من ذلك). The narrator of the hadith, Habib bin Maslama asked Syedna Abdullah Ibn Umar ؓ later on: O Syedna Abdullah Ibn Umar ؓ, then why did you not reply to him (i.e., Muawiya ؓ)? Syedna Abdullah bin Umar ؓ said: I intended to untie my garment that was going round my back and legs and reply to Muawiya ؓ that he who fought against you and against your father for the sake of Islam, is more rightful for this matter (i.e., the caliphate), (i.e., Syedna Ali Ibn Abi Talib ؓ or Syedna Abdullah Ibn Umar ؓ himself) but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted in a wrong way, So I remembered in imagination what Allah has prepared from the blessings in Paradise (and I kept quiet with patience). The narrator of the hadith, Habib bin Maslama said on this: "Syedna Abdullah bin Umar ؓ did (by keeping quite in this way) what kept him safe and secure and also saved his respect (from temptation)." [Sahih Bukhari: 4108]

07 Syedna Muhammad bin Hanafiya رضى الله عنه (who was the son of Syedah Hanafiya رضى الله عنها, the second wife of Ali Ibn Abi Talib رضى الله عنه) narrates that I asked my father رضى الله عنه, Who are the best people (among the people of *Ummah*) after Allah's Messenger رضى الله عنه?" Syedna Ali رضى الله عنه said: Syedna Abu Bakr رضى الله عنه, I said: Who then? He said: Syedna Umar رضى الله عنه, I was afraid that he رضى الله عنه would say Syedna Uthman رضى الله عنه if I ask him again, so I said, Then you (Syedna Ali رضى الله عنه) are (the best) after them (i.e., Syedna Abu Bakr رضى الله عنه and Syedna Umar رضى الله عنه)? He رضى الله عنه said (with great humility): "I am only an ordinary Muslim." [Sahih Bukhari: 3671]

It is an innovation to revolt against the pious caliph! Syedna Ali رضى الله عنه was right in the Battle of Jamal, the Battle of Siffin and the Battle of Nahrawan!

08 Syedna Irbad bin Saryah رضى الله عنه narrates that the Messenger of Allah رضى الله عنه led us in prayer one day (some days before his death), then he turned to face us, and he exhorted us in an eloquent speech upon which the Companion's رضى الله عنه eyes filled with tears, and their hearts filled with fear. A man said: O Messenger of Allah رضى الله عنه, it is as if this is your رضى الله عنه farewell address! So enjoin something upon us! He رضى الله عنه said: "I enjoin you to fear Allah, and to hear and obey (the rulers appointed after me), even if it be an Ethiopian slave. Whoever among you lives after I am gone will see great disputes; (At that time of dispute) you must adhere to my *Sunnah* and the way of the Rightly Guided Caliphs. and hold on to it and cling fast to it. And beware of newly-invented matters (in the religion), for it is an innovation and every innovation is a deviation." [Sunan Abi Dawood: 4607, Jami Tirmidh: 2676, Sunan Ibn Majah: 42, Mishkat Al Masabeeh: 165, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic]

09 Syedna Abu Saeed Khudri رضى الله عنه narrates that we were sitting waiting for the Messenger of Allah رضى الله عنه, then he رضى الله عنه came to us from the house of one of his wives, and then we also accompanied him رضى الله عنه. In the meanwhile, his رضى الله عنه shoe was broken; Syedna Ali Ibn Abi Talib رضى الله عنه was left behind due to repairing the shoes and we continue to walk with the Messenger of Allah رضى الله عنه until He رضى الله عنه stopped to wait for Ali رضى الله عنه and we also stopped. He رضى الله عنه said there: "There is one (lucky) person among you who

will fight for the interpretation of Quran (with Muslims) like I had fought for revelation (authenticity) of Quran (with the infidels).” Hearing this, we turned to him attentively (hoping that I might be that lucky person) and Syedna Abu Bakr ؓ and Syedna Umar ؓ were also present among us at that time, but he ؓ said: “No (none of you is that person) but that (lucky person) is the one who is repairing my shoes (i.e., Syedna Ali bin Abi Talib ؓ). So we all came to Syedna Ali Ibn Abi Talib ؓ so that we give him this good news. Syedna Abu Saeed Khudri ؓ says: “The reaction of Ali Ibn Abi Talib ؓ was such (after hearing this good news) as if he was already aware of that good news.” [Musnad Ahmad: 11790 (Vol. - 3, Page - 82), Sheikh Shuaib Al Arnaoot said: Its chain is authentic, Sunan Nasai Al-Kubra: 8457, Sheikh Ghulam Mustafa Zaheer said: Its chain is authentic]

10 Syedna Alqama ؓ narrates that he went to Sham and when he entered the mosque, he prayed: O Allah! Bless me with a pious companion. So (the prayer was accepted and) he sat with Syedna Abu Ad-Darda ؓ. He asked Alqama: Where are you from? I replied: I have come from the city of Kufa. He said: Isn't there amongst you Syedna Hudhaifa ؓ who know the special secrets of the Messenger of Allah ﷺ which nobody else knows? I said: Yes, he is there! Then Abu Ad-Darda ؓ further said: Isn't there amongst you (the people of Kufa) Syedna Ammar bin Yasir ؓ whom Allah gave refuge from Satan through the invocation of the Messenger of Allah ﷺ? [Sahih Bukhari: 3743]

11 Syedna Abu Maryam Asadi ؓ narrates that when Syedna Talha ؓ, Syedna Zubair ؓ and Syedah Aishah ؓ moved to Basrah, Syedna Ali ؓ sent Syedna Ammar bin Yasir ؓ and his son Syedna Hasan ؓ to us at Kufa (to obtain military assistance from there). They ascended the pulpit. Syedna Hasan ؓ was at the top of the pulpit and Syedna Ammar ؓ was at the below of the pulpit. We all gathered to hear them. Syedna Ammar bin Yasir ؓ said: The Mother of the Believers, Syedah Aishah ؓ has moved (with the army from Makkah) to Basrah. By Allah! She is the wife of the Prophet ﷺ in this world and in the Hereafter. But (this time) Allah has put you to test whether you (because of obeying the pious caliph) obey Allah or Syedah Aishah ؓ? [Sahih Bukhari: 7100]

12 Syedna Abu Bakra ؓ narrates that during the days of the Battle of Jamal, Allah benefited me with a word I had heard from Allah's Messenger ﷺ after I had been about to join (against Syedna Ali ؓ) the people of Jamal (i.e., the army of Syedah Aishah ؓ) and fight along with them. (Then I remembered the words of Prophet ﷺ that) the Messenger of Allah ﷺ has said: "Such people as ruled by a lady will never be successful." [Sahih Bukhari: 4425]

13 Syedna Qays ؓ narrates that when the Mother of the Believers, Syedah Aishah ؓ reached Banu Aamir's waters with her army, the dogs starting barking there. She ؓ asked: What is the name of this water? They replied: The water of Hawab! Hearing this, she ؓ replied: Then I must go back. Someone of her ؓ companions advised on this decision: No, but we should continue going. Maybe when the Muslims will see you ؓ, Allah will make peace between them (and this tribulation and anarchy may finish which was born after the martyrdom of Syedna Uthman ؓ!). The Mother of the Believers, Syedah Aishah ؓ said: Allah's Messenger ﷺ once said to me (very sadly giving this unseen news): "How will be the situation of one (wife ؓ) of you (the wives of the Prophet رضى الله عنهن) when the dogs of (the place of) Hawab will bark at her." [Musnad Ahmad: 24299 (Vol. - 6, Page - 52), Sheikh Shuaib Al Aranoot said: Its chain is authentic, As-Silsilah As-Saheeha: 474, Sheikh Zubair Ali Zai and Albani said: Its chain is authentic]

14 Syedna Urwa ؓ narrates that the Mother of the Believers, Syedah Aishah ؓ made a will to Syedna Abdullah bin Zubair ؓ (her nephew and the elder brother of Urwa): Do not bury me with them (the Messenger of Allah ﷺ, Syedna Abu Bakr ؓ and Syedna Umar ؓ) (in the holy sanctuary) but bury me with my companions (the wives رضى الله عنهن of the Prophet ﷺ) in Baqi Gharqad, as I would not like to be looked upon as better than I really am by these (blessed personalities)! The wording of Al- Musannaf for Ibn-e- Abi Shaiba is that Syedna Qays ؓ narrates that when the Mother of the Believers, Syedah Aishah ؓ was about to die, she ؓ said: "Bury me with the wives رضى الله عنهن of the Prophet ﷺ, for I did something new after him ﷺ." The great muhaddith of the Kingdom of Saudi Arabia, Sheikh Mohammad Nasiruddin Albani writes under this hadith: "by

new thing, she عليها السلام means her participation in the Battle of Jamal because she عليها السلام deeply regretted this battle later and had repented from this (act). Despite the fact that she had done this act with good intention, just as Syedna Talha عليه السلام, Syedna Zubair عليه السلام and other major Companions عليهم السلام had participated in this battle for the purpose of reform with good hope and intention. Imam Bukhari رحمته الله has also quoted that Syedna Ali bin Abi Talib عليه السلام sent Syedna Ammar bin Yasir عليه السلام and his son Syedna Hasan عليه السلام to Kufa (to obtain military assistance from there). They ascended the pulpit. Syedna Hasan عليه السلام was at the top of the pulpit and Syedna Ammar عليه السلام stood at the below of the pulpit. We all gathered to hear them. Syedna Ammar bin Yasir عليه السلام said: Syedah Aishah عليها السلام has moved (with the army from Makkah) to Basrah. By Allah! She is the wife of Prophet ﷺ in this world and in the Hereafter. But (this time) Allah wants to put you to test whether you (because of obeying the pious caliph) obey Allah or obey Syedah Aishah عليها السلام? And this sermon of Syedna Ammar bin Yasir عليه السلام was delivered before the Battle of Jamal so that he may prevent the people from supporting the Mother of the Believers, Syedah Aishah عليها السلام in this battle.” [Sahih Bukhari: 1391, Al- Musannaf for Ibn-e- Abi Shaiba: 37772, Sheikh Albani said: Its chain is authentic, As-Silsilah As-Saheeha: 474, Sheikh Albani said: Its chain is authentic]

15 Syedna Qays bin Hazim رحمته الله narrates: “I saw Marwan bin Hakam (who was the leader of those inciting the people against Syedna Ali Ibn Abi Talib عليه السلام on behalf of Banu Umayya in the Battle of Jamal) hitting Syedna Talha عليه السلام with arrow, which truck his knee, and while he was injured, he kept on glorifying Allah, till he died.” [Al- Mustadrak for Hakim: 5591, Imam Hakim and Imam Dhahabi said: Its chain is authentic]

16 Syedna Ali Ibn Abi Talib عليه السلام would say: I am hopeful from Allah that I, Syedna Uthman عليه السلام, Syedna Talha عليه السلام, and Syedna Zubair عليه السلام would be among those about whom Allah said: “And we will root out whatever of rancor is in their breasts (and they shall be) as brethren, on raised couches (of the Paradise), face to face. [Al-Hijr: 47]” [Al- Musannaf for Ibn-e- Abi Shaiba: 37821, Fazail e Sahaba of Imam Ahmad bin Hanbal: 1021 (Vol. - 3, Page - 35), Sheikh Zubair Ali Zai said in Fazail e Sahaba: Its chain is authentic]

17 Syedna Ikrima ؑ narrates that Syedna Abdullah bin Abbas ؑ ordered me and (his son) Syedna Ali bin Abdullah ؑ to go to Syedna Abu Saeed Khudri ؑ and listen a (special narration narrated by him) narration. So when we went to him, he and his brother were irrigating their garden. When he saw us, he came up to us and sat down with his legs drawn up and wrapped in his garment (with dedication) and then Syedna Abu Saeed Khudri ؑ said to us: “We were carrying the brick of the (for the construction of the Grand) Mosque one at a time, while Syedna Ammar bin Yasir ؑ was carrying two at a time (instead of one due to his passion and enthusiasm). (In the meantime) the Messenger of Allah ﷺ passed by Syedna Ammar ؑ, he (from his hands) removed the dust and dirt off his head and said: “(Alas!) May Allah be Merciful to Ammar! A rebellious group will kill him. Ammar you will be inviting them to the Paradise while they will be inviting Ammar to the Hellfire.” Syedna Abu Saeed Khudri ؑ narrates that Syedna Ammar ؑ prayed: “O Allah! I seek your protection from that tribulation.” [Sahih Bukhari: 2812 and 447, Sahih Muslim: 7320]

18 Syedna Kulthoom ؑ narrates that we were sitting near Abdul Aalaa ؑ in Waasit (which is a city of Iraq). Suddenly I saw a person named: “Syedna Abul Ghadiyah ؑ”. He asked for water. So water was brought for him in a decorated silver vessel but he refused to drink. And then he said (with regret) mentioning the Messenger of Allah ﷺ that he said to us: “Do not revert to disbelief after me by striking the necks of one another.” Then Syedna Abul Ghadiyah ؑ further said that once I saw a person who was criticizing the so-and-so (one of my beloved personality), so I said: By Allah! If Allah gives me power over you in the army (I will take revenge from you). In the Battle of Siffin, by chance I came face to face (in the battle field) with him. He was wearing armour but I saw an empty space in the armour. So I struck him with the spear and killed him. But then I came to know that he (the deceased person) was Syedna Ammar bin Yasir ؑ (i.e., by that time, Syedna Abul Ghadiyah ؑ himself was not aware of the important status of Syedna Ammar bin Yasir ؑ).” Then Syedna Abul Ghadiyah ؑ said to himself: (It’s strange that) these hands disliked drinking from a silver vessel on the one hand but killed Syedna Ammar bin Yasir ؑ on the other. (نعوذ بالله من ذلك) **The wording of another hadith of Musnad Ahmad is that** Syedna Mohammed bin Amr ؑ narrates that when Syedna Ammar bin Yasir ؑ was killed, Syedna Amr bin Hazm ؑ came to

Syedna Amr bin Aas ؓ and said that Syedna Ammar ؓ has been killed and (remember that) the Messenger of Allah ﷺ had said: “A rebellious group will kill him (Syedna Ammar ؓ)”. Hearing this, Syedna Amr bin Aas ؓ got up in panic and came to Muawiyah bin Abi Sufyan ؓ repeatedly reciting “We surely belong to Allah and to Him we shall return”. Muawiyah ؓ asked (when he saw him nervous): “What happened?” Amr bin Aas ؓ replied him: “Syedna Ammar bin Yasir ؓ has been killed.” Muawiyah ؓ asked: “Ammar bin Yasir has been killed so why are you like this?” Hearing this, Amr bin Aas ؓ said that I heard the Messenger of Allah ﷺ saying: “A rebellious group will kill him (Syedna Ammar ؓ).” Muawiyah ؓ said (angrily): “You slip in your own urine”. Have we killed him (Syedna Ammar ؓ)??? (Then reinterpreting this clear mistake, Muawiyah ؓ) said: He was killed by Ali bin Abi Talib ؓ and his companions who brought him with them and threw him before our spears. (نعوذ بالله من ذلك) **The wording of another hadith of Musnad Ahmad and the wording of Al- Mustadrak for Hakim is that** when Amr bin Aas ؓ was informed about the killing of Syedna Ammar bin Yasir ؓ, he said that I heard the Messenger of Allah ﷺ saying: “His (Syedna Ammar’s ؓ) killer and taker of his possessions (as the booty) will be in the Fire.” (نعوذ بالله من ذلك). Someone asked that you ؓ are also included in the group fighting him (Syedna Ammar bin Yasir ؓ)? Then Amr bin Aas ؓ also (reinterpreting this clear mistake) said: “The Prophet ﷺ mentioned only the killer and taker of the possession (that they will be in the Fire).” (نعوذ بالله من ذلك) [Musnad Ahmad: 16744 (Vol. - 4, Page - 76) Sheikh Zubair Ali Zai and Sheikh Shuaib Al Arnaoot said: Its chain is authentic] [Musnad Ahmad: 17813 (Vol. - 4, Page - 199) and 17811 (Vol. - 4, Page - 198) Sheikh Shuaib Al Arnaoot said: Its chain is authentic] [Al- Mustadrak for Hakim: 5661, Imam Hakim and Dhahabi said: Its chain is authentic on the condition of Bukhari and Muslim, As Silsilah As Saheeha: 2008, Sheikh Albani said: Its chain is authentic]

19 Syedna Ibn Shumasah ؓ narrates that we came to Amr bin Aas ؓ when he was about to die; he wept for a long time and turned his face towards the wall. (Seeing this) his son said: O my father! The Messenger of Allah ﷺ had given you ؓ the glad tidings of such-and-such, had given you the good news of such-and-such. Amr bin Aas ؓ turned to face us and said: “The best that we

Companions ﷺ would count on was the testimony that none has the right to be worshipped but Allah and that Muhammad ﷺ is the Messenger of Allah (more than the glad tidings). (O my son!), I went through three phases in my life. In the first phase, (in the Days of Ignorance) no one was more hated to me than the Messenger of Allah ﷺ, and there was nothing I wanted more than to overpower him and kill him ﷺ. (نعوذ بالله من ذلك), If I had died at that phase, Surely, I would have been one of the people of the Fire. But (another phase of my life came) when Allah put (the love of) Islam in my heart, I came to the Prophet ﷺ and said: Hold out your right hand so that I might swear allegiance to you ﷺ. So he ﷺ held out his right hand, but I withdrew my hand. He ﷺ said: O Amr! What is the matter? I said that I want to stipulate a condition (before accepting Islam). He ﷺ said: What do you want to stipulate? I said: That I will be forgiven (for my previous sins), He ﷺ said: “Do you not know that accepting Islam destroys all the previous sins and that *Haj* also destroys all the previous sins. (When I accepted Islam), then no one was more beloved to me than him ﷺ, and no one was dearer in my eyes than him ﷺ. I could never look him ﷺ in the eye because of awe. And (my condition was such that) If I were to be asked to describe him, I would not be able to, because I could never look him in the eye. If I had died in that phase (second phase), I hope that I would have been one of the people of Paradise. Then (came the third phase of my life when) we were appointed to positions (regarding the rule) in which I do not know what my status is (right or wrong). Now if I die, do not let any wailing woman or fire (as a custom) accompany my (funeral). When you bury me, sprinkle (water as per *sunnah*) at my graveyard, then stay on my grave for the length of time it takes to slaughter a camel and distribute its meat, so that I may be comforted at my graveyard by your presence and answer the messengers of my Lord (the angels) (i.e., I may persistently answer the questions of the graveyard.)” **The wording of Musnad Ahmad is that** when Amr bin Aas ؓ was about to die. He started to weep. His son Syedna Abdullah bin Amr bin Aas ؓ asked: “Are you weeping from the fear of death?” He said: “No, By Allah! I fear from (stages coming after the death). The son said: You ؓ remained focused on good (of Islam in the entire life) and you ؓ were also blessed with the company of the Messenger of Allah ﷺ and you also participated in the victories of Sham. Amr bin Aas ؓ said: You did not mention the deed better than these (goodness) and that is: to testify that there is no true God except Allah and that Muhammad ﷺ

is the Messenger of Allah. (O my son!), I have passed through three phases and I know very well about my conditions in every phase. I was a disbeliever in the beginning (the first phase) and was the enemy of the Messenger of Allah ﷺ more than others. Had I died in that state, I would have definitely been in Fire. Then (in the second phase) when I pledged allegiance to him ﷺ (on Islam), I would respect him more than others. So much so that I never saw him in eye (due to this respect) nor I discussed any issue with him until he died. Had I died at that time (in that phase), the people would say: Congratulations to Amr, he accepted Islam and remained focused on good and then died. So we hope that he will enter in Paradise. After that I reached to the monarchy (of Muawiyah ؓ in my third phase) and did such acts (i.e., going out against the right caliph syedna Ali Ibn Abi Talib ؓ) that I don't know whether they are wrong or right? Now that I am going to die, no mourner, or fire should accompany my (bier) (as a ritual). And tie my apron well because there will be quarrel with me and throw the earth gently (equally) over me because my right side (i.e., of goodness) does not deserve more earth than my left side (i.e., of the sins). Don't place wood or stone on my grave and when you have buried me, stand over my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may feel comfort from your presence at my grave.” **The wording of another hadith of Musnad Ahamd is that** Syedna Abu Nofal ؓ narrates that Amr bin Aas ؓ started intense crying at the time of death. His son Syedna Abdullah bin Amr bin Aas ؓ asked: “O Abu Abdullah! Why are you making noise and crying, while the Messenger of Allah ﷺ kept you ؓ close and he ﷺ would assign you special responsibilities?” Amr bin Aas ؓ said: Yes my son! This was but I shall tell you the main thing (of my heart): “By Allah! I do not know why he treated me well, due to love or for my satisfaction (solace). But let me testify and tell you about the two (lucky) person whom Allah's Messenger ﷺ had been pleased with till his death. First of them was the son of Syedah Sumayya ؓ (Syedna Ammar bin Yasir ؓ) and the second was the son of syedah Umm Abad ؓ (Syedna Abdullah bin Masood ؓ). When Amr bin Aas ؓ completed his talk, he put his hand under his chin and said: “O Allah! What you ordered us we abandoned it (your order) and you told us not to do (some acts) but we did it, now there is no way except your forgiveness. Syedna Abdullah bin Amr bin Aas ؓ narrates: “Amr bin Aas ؓ kept on repeating this prayer till he ؓ died after some time.” **The wording of another hadith of Musnad**

Ahamd is that Syedna Hanzala bin Khuwailid ؓ narrates that I was with Muawiyah bin Abi Sufyan ؓ. Suddenly two men came to him quarrelling with the head of Syedna Ammar bin Yasir ؓ. Both were claiming to have killed him. (نعوذ بالله من ذلك). (Seeing this scene), Syedna Abdullah bin Amr bin Aas ؓ said: “You should leave it (the claim of killing) to your companion (instead of being proud on this killing) because the Messenger of Allah ﷺ said: “A rebellious group will kill him (Syedna Ammar ؓ).” Hearing this, Muawiyah ؓ said (to Amr bin Aas ؓ, the father of Syedna Abdullah bin Amr bin Aas ؓ angrily): “O Amr! Rid us of your crazy (son)! And (O Abdullah! if it is like that, then) why are you with us? (i.e., get out of my group). Syedna Abdullah bin Amr bin Aas ؓ replied to Muawiyah ؓ: “My father (once) complained about me to the Messenger of Allah ﷺ so he ordered me to obey my father as long as he is alive and not to disobey him. So I (taking into consideration this advice of him ﷺ) will be present with you but I will not take part in the fight (against the right Caliph Syedna Ali ؓ).” [Sahih Muslim: 321, Musnad Ahmad: 17815 and 17816 (Vol. - 4, Page - 199), 6929, (Vol. - 2, Page - 206), Sheikh Shuaib Al Arnaoot said: Its chain is authentic]

20 Syedna Abdur Rahman ؓ narrates that I prayed *Fajr* (prayer) with Syedna Ali Ibn Abi Talib ؓ, he read *Qunoot Nazila* in which he prayed: “O Allah! Deal yourself with Muawiyah and his shia (supporters), and Amr bin As and his shia (supporters) and Abu Salma and his shia (supporters).” **The wording of another hadith of Al- Musannaf for Ibn-e- Abi Shaiba is that** Syedna Yazid bin Assam ؓ narrates that when Syedna Ali bin Abi Talib ؓ was asked about the (consequence of the Hereafter of) the dead on the day of Siffin, he said: (I am hopeful from Allah that) our and his (Muawiyah’s ؓ) dead (general public) will be in Paradise and (on the Day of Judgement) the matter (eventually) will be between me and Muawiyah (before Allah for judgement).” [Al- Musannaf for Ibn-e- Abi Shaiba: 7050, Sheikh Zubair Ali Zai said in Maqalat Vol. 6: Its chain is authentic, Al- Musannaf for Ibn-e- Abi Shaiba: 37880, Sheikh Irshadul Haque Athari said: Its chain is authentic]

21 Syedna Abu Saeed Khudri ؓ narrates that the Messenger of Allah ﷺ said: “the people (of my *Ummah* after me) will be divided into 2 groups (i.e., Syedna Ali ؓ and Muawiyah ؓ), from among

these two (Muslim) groups, a (third) group (i.e., Kharijites) will secede, and, out of those two groups, (i.e., Syedna Ali Ibn Abi Talib ؑ and Muawiyah ؑ) the group which is closer to the truth will fight with this separated group (Kharijites). (i.e., the group of Syedna Ali ؑ)” [Sahih Muslim: 2459]

22 Syedna Abu Saeed Khudri ؑ narrates that the Prophet ﷺ was distributing the booty, Abdullah Ibn Dhil-Khuwaisira Tamimi came and said: “Be just, O, Mohammed!” The Prophet ﷺ said angrily: “Woe to you! Who would be just if I were not?” Syedna Umar bin Khattab said: Allow me to cut off his neck!” He ؑ said: “Leave him, for (in future) he has companions, and if you compare your prayers with their prayer and your fasting with theirs, you will look down upon your prayer and fasting in comparison to theirs (i.e. those Kharijites will be worshiping too much). Yet they will pass out of the religion as an arrow passes out of the pray and there is nothing at the front, back and the middle part of the arrow and the arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one severed hand will be like the breast of a woman and these people will appear when there will be differences (which took place between Syedna Ali Ibn Abi Talib ؑ and Muawiya ؑ,) among the people.” Syedna Abu Saeed Khudri ؑ narrates: I testify that I myself heard this from the Prophet ﷺ and (also) testify that it was Syedna Ali Ibn Abi Talib ؑ who killed those Kharijites (in the Battle of Nahrawan) while I was with him ؑ. The dead body of the man (from among those killed from the Kharijites) with the description given by the Prophet ﷺ was brought to Ali. The following Verse was revealed in connection with that person: “And of them are some who accuse you in the matter of (the distribution of) the alms. [Al Tauba: 58] [Sahih Bukhari: 6933, Sahih Muslim: 2456]

23 Syedna Abdullah in Abbas ؑ narrates that when the Haruriyyah (kharijites) rebelled, they secluded themselves in a place. There were 6000 of them. I said to the Chief of the Believers, Syedna Ali Ibn Abi Talib ؑ to delay the prayer (*Zuhr*) until it is cooler so that I speak to these people (Kharijites). Syedna Ali Ibn Abi Talib ؑ said: I fear that they can harm you. I said: Never! There is no such possibility. So, I put on a very nice garment and combed my hair and I visited them at midday while they were eating. They said (when they saw me): Welcome O son of Abbas! What has brought you here? I replied: I have come to you from amongst the Muhajir and the Ansar

companions ﷺ and from the son of the uncle of the Prophet ﷺ and his son-in-law (Syedna Ali Ibn Abi Talib ﷺ). And upon their (conditions) descended the Quran, so they are more knowledgeable about the interpretation of Quran than you and there is no one (of virtues) like them amongst you. (The purpose of my arrival is that) I convey to you what they say, and to convey to them what you say. So (upon hearing it) many of them came and sat down beside me. I (Syedna Abdullah bin Abbas ﷺ) asked them (the Kharijites): Give me the evidence on the basis of which you have enmity against the companions ﷺ and the son of the uncle of Allah's messenger ﷺ and his son-in-law (Syedna Ali Ibn Abi Talib ﷺ)? They said: There are three reasons of this difference. I said: What are those three reasons? One of them said: The first one is that he (Syedna Ali Ibn Abi Talib ﷺ) had men judge in a matter of Allah, while Allah says: "The judgment is for none but Allah. [Al-Anaam: 57]" What have men got to do with the judgment in this matter? I said: this is one objection (i.e., tell the next objection?) They told the second reason that he (Syedna Ali Ibn Abi Talib ﷺ) fought (with the group of Syedah Aishah ؓ in the Battle of Jamal and with the group of Muawiyah ؓ in the Battle of Siffin) but he did not take their captives (as concubine and slave) nor did he take the war booty! If they were disbelievers, then their captives are permissible and if they were believers then it was wrong to fight them in the first place! I said: "These are the two things, now tell the third objection? They said: He (Syedna Ali Ibn Abi Talib ﷺ) got the word "Chief of the Believers" removed from his name (in the peace treaty with Muawiyah ؓ), so if he is not the Chief of the Believers then he is the Chief of the Disbelievers? I said: Do you have any objection other than these three? They said: No! These three are sufficient. I said: Do you agree if I read to you from the Book of Allah and from the Sunnah of the Messenger of Allah ﷺ which refutes your objections, will you then accept? They said: Yes, of course! I (Syedna Abdullah bin Abbas ﷺ) said: As for your objection that Syedna Ali Ibn Abi Talib ﷺ had men judge in the matter of Allah (and in this way he committed disbelief), then I will show you from the Book of Allah, where Allah has delegated judgment to men regarding the value of a quarter of a dirham (which is an insignificant amount) that they judge in this matter. Allah says: "O you who believe! Do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge. [Al-Maeda: 95]" Now see that Allah has delegated this ordinary and small judgment to the servants while he himself

could have pass this judgment, even then he made the judgment of men permissible. I adjure you by Allah, if the reconciliation of disputes of Muslims and prevention of bloodshed for the sake of peace (by the judgment of men) is important and better or the matter of the rabbit (hunted during the pilgrimage) is more important? They (Kharijites) replied: Why not! It (the reconciliation between the Muslims) is more important. (Then I said providing the second evidence :) Allah said about the wife and his husband: “If you fear a breach between the two, then appoint a judge from his (husband) people and a judge from her (wife) people. [An-Nisa: 35]” I adjure you by Allah, if the reconciliation of disputes of Muslims and prevention of bloodshed for the sake of peace (by the judgment of men) is important and better or the settlement of the marital affairs of a woman? They said: It’s ok! Then I said: As far your objection that Syedna Ali Ibn Abi Talib ؑ fought but he did not make (the opposite group) the war captive and did not take booty (from their wealth). Tell me, do you want to take you mother, the Mother of the Believers Syedah Aishah ؓ as a war captive? And do you want to make her permissible for yourselves like other war captive women while she is your mother? If you answer is that you make her permissible like other captive women. Then you have committed disbelief. And if you say that she is not your mother; even then you have committed disbelief as Allah says: “The Prophet ﷺ has a greater claim on the faithful than they have on themselves, and his wives are (as) their (believer’s) mothers. [Al-Ahzab: 6] So you are between the two ill judgments. Get out of them? Did you get the answer of the second objection? They said: Yes! Then I said: As for your objection that (It was because of the objection of Muawiyah ؓ since Muawiyah ؓ did not accept Syedna Ali Ibn Abi Talib ؑ as his caliph, that’s why) Syedna Ali Ibn Abi Talib ؑ himself got the word ‘Chief of the Believers’ removed; then I will give you a reply that will please you. See! The prophet of Allah ﷺ got his name, Muhammad, the Messenger of Allah, written in the peace treaty of Hdaybiyyah. The disbelievers objected that our fight is based only on this point that we do not accept you as the messenger of Allah. So, He ﷺ said to Syedna Ali Ibn Abi Talib ؑ (who was writing the peace treaty): OAli ؑ! Remove these (words), O Allah, you know that I am your messenger, O Ali ؑ! Write this: “Muhammad bin Abdullah”. (The rest of the detail is coming under hadith number: 44) I swear by Allah that the messenger of Allah ﷺ is much better than Syedna Ali ؑ and even then he himself got the word “the Messenger of Allah”erased, and erasing this did not erase his prophet-hood. Did you get the answer of the third objection? They

said: Yes! So, (because of this scholarly debate) 2000 of them immediately repented and came back while the remaining 4000 Kharijites were killed at the hands of Muhajir and Ansar companions ؓ in the condition of misguidance. [Sunan Nasai Al-Kubra: 8575, Sheikh Ghulam Mustafa Zaheer said in Khasais e Ali: Its chain is authentic]

24 Syedna Tariq bin Shihab ؓ narrates that I was with Syedna Ali Ibn Abi Talib ؓ. He was asked: Are the people of Nahrawan (i.e., Kharijites) polytheists? He ؓ said that (No) they have fled from polytheism (i.e., on the issue of arbitration, they had made the excuse of monotheism, so how they can become polytheists). Then he was asked: Are they hypocrites? He said: No! The hypocrites do not remember Allah except for a little bit (i.e., Kharijites worship exceedingly, how they can become hypocrites). Then he was asked: So what are they (Kharijites) then? Syedna Ali ؓ said: They are the people (of us) who have rebelled against us. (They are only rebels, not polytheists or hypocrites)” The wording of Sunan Al-Kubra for Bayhaqi is that Syedna Nafey ؓ narrates that Syedna Abdullah bin Umar ؓ would greet Khashbiyah (the people of the group of Mukhtar Thaqafi) and Kharijites who would fight (with Muslims). Syedna Abdullah Ibn Umar ؓ would say: “Who said, Come to prayer, I will accept his invitation (I will offer prayer behind him) and who said, Come to success, I will also reply him (i.e., I will keep offering prayer behind him). But if someone says to come to fight with the Muslim brothers and take their money, then I will deny.” [Al- Musannaf for Ibn-e- Abi Shaiba: 37942, its chain is authentic, Sunan Al Kubra for Bayhaqi: 5088, Sheikh Zubair Ali Zai said in Maqalat Vol. - 1: Its chain is authentic]

25 Syedna Ammar bin Yasir ؓ narrates that I was a companion of Syedna Ali Ibn Abi Talib ؓ in the Battle of Zil-Asheera, the Messenger of Allah ﷺ arrived there and stayed there (for some time). In the meanwhile, we saw some people of Bani Modlij who were working in their gardens of date. So Syedna Ali ؓ and I moved there and saw them working for sometime, then we felt sleepy, so we went and slept on the ground under the small date’s trees. We were made awake by none other than the Messenger of Allah ﷺ with the movement of his foot, and we had become dusty. (On this occasion) the Messenger of Allah ﷺ said to Syedna Ali ؓ: “O Abu Turab (i.e., man with the dust) Wake up! Then he said: “Should I not tell you about the two most cursed ones?” We said: Why not. The Messenger of Allah ﷺ said: (the first cursed man) was from the nation of Thamood named

Ahmeer who had slaughtered the she camel, and the second (cursed man) is the one who, O Ali ؑ, will hit on your head with a sword and will dye your beard from that (flowing) blood.” [Al-Mustadrak for Hakim: 4679, Imam Hakim and Imam Dhahabi said: Its chain is authentic on the condition of Muslim, As Silsilah As Saheeha: 1743, Sheikh Albani said: Its chain is authentic] [Sunan Nasai Al-Kubra: 8538, Sheikh Ghulam Mustafa Zaheer said in Khasais e Ali under hadith 8538: Its chain is authentic]

The Messenger of Allah ؐ had given the unseen news related to the governmental corrupton of the future one month before his death!

26 Syedna Uqba bin Amir ؓ narrates that the Messenger of Allah ؐ offered the funeral prayers (in the cemetery of Baqi al-Gharqad) of the martyrs of the Battle of Uhud eight years (i.e. in the year of his death in 11 AH) after (their death), (and the style of his ؐ conversation was) as if he ؐ was bidding farewell to the living and the dead. Then he ؐ ascended the pulpit and said: “I am your predecessor before you, and I am a witness over you, and (in future) your promised place to meet me will be the *Hauz (Kauthar)*, and I am (now) looking at it from this place of mine. I am not afraid that (after me) you will worship others besides Allah, but I am afraid that you will be immersed in this worldly life.” Syedna Uqba ؓ added that that was the last look which I cast on Allah’s Messenger ؐ. **The wording of Sahih Muslim is that** Syedna Uqbah bin Amir ؓ narrates that the Messenger of Allah ؐ prayed for those who had been slain at Uhud, then he ascended the pulpit like one who was bidding farewell to the living and the dead. The he ؐ said: “I will reach the Cistern (i.e., *Kauthar*) ahead of you, and its (*Hauz Kauthar*) width is like the distance between Aylah and Juhfah. I do not fear that you (the Companions ؓ) will associate others with Allah after I am gone, but I fear that you will compete with one another for worldly gains and you will fight one another (for the worldly life) and eventually will be destroyed as those who came before you were destroyed.” Syedna Uqbah ؓ said: “That was the last occasion when I saw the Messenger of Allah ؐ on the pulpit.” [Sahih Bukhari; 4042, Sahih Muslim: 5977]

27 Syedna Abdullah bin Abbas ؓ narrates that (on the occasion of conquest of Makkah, when Abu Sufyan ؓ accepted Islam, then) the Muslims would not look at Abu Sufyan ؓ nor sit with him

(because Abu Sufyan ؓ had fought with Muslims in his entire life before accepting Islam and had given pains to the Muslims). So Abu Sufyan ؓ requested to the Prophet ﷺ to give him three things. He ﷺ said: Yes. So Abu Sufyan ؓ said: Marry with my daughter, Syedah Umm Habibah ؓ. He ﷺ said: Yes. Then he said: Give me the order that I fight the disbelievers as I used to fight the Muslims. He ﷺ said: Yes. Then he said: Make my son Muawiyah ؓ your scribe (writer). He ﷺ said: Yes. The narrator of this hadith Syedna Abu Zmail ؓ narrates that If Abu Sufyan ؓ himself had not asked the Prophet ﷺ for that, he ﷺ would never have given Abu Sufyan ؓ that (honors). Because it was his ﷺ habit that whenever someone would ask for something, he ﷺ would never deny it. **The wording of another hadith of Sahih Muslim is that** Syedna Abdullah bin Abbas ؓ narrates that I was playing with the children. When the Messenger of Allah ﷺ came, I hid behind the door. He ﷺ came and patted me on the back (with love), and said: “Go and call Muawiyah ؓ for me.” Syedna Abdullah bin Abbas ؓ narrates that I went and told (after coming back) that he is eating. He ﷺ said (after sometime): “Go and call Muawiyah ؓ for me.” I went again and said after coming back that he is eating. Then he ﷺ said: “May Allah never fill his (Muawiyah’s ؓ) belly.” **The wording of Dalail Al Nubuwwah is that** Syedna Abdullah bin Abbas ؓ narrates that I was playing with the children. The Messenger of Allah ﷺ came and I thought that he has come to me, so I hid. But (he ﷺ found me) he ﷺ patted me slowly and said: “Go and call Muawiyah ؓ for me.” And he (Muawiyah ؓ) would write revelation. I went and gave the message. It was replied that he is eating. I came and told him ﷺ. He ﷺ said again (after sometime): “Go and call Muawiyah ؓ for me.” I went again and got the same reply that he is eating. I again told him ﷺ all the thing. Then he ﷺ said for the third time. “May Allah never fill his belly.” The narrator of this hadith Syedna Abu Hamza ؓ narrates: “His (Muawiyah’s ؓ) belly could never be filled.” Then Imam Bayhaqi ؒ writes: “These words of the narrator prove that the prayer of the Messenger of Allah ﷺ (regarding Muawiyah ؓ) was accepted.” **[Sahih Muslim: 6409 and 6628, Dalail Al Nubuwwah for Bayhaqi:**

2506, Sheikh Zubair Ali Zai in *Tauzihul Ahkam* part - 2 and Sheikh Ghulam Mustafa Zaheer in *Sunnah* - 49 said: Its chain is authentic]

Note: Imam Ibn Hajr Asqalani رحمہ اللہ (died - 852 AH) writes: “Imam Bukhari رحمہ اللہ mentioned here (in the topic of the chapter related to Muawiyah رضی اللہ عنہ in Sahih Bukhari) only the word “*dhikar Muawiyah*” and did not mention the words of *Fadheelah* or *Manqabat* because of the fact that there is no *Fadheelah* (virtue) in this hadith. But the saying of Syedna Abdullah bin Abbas رضی اللہ عنہ that Muawiyah رضی اللہ عنہ was a *faqeeh* and *sahabi* is sufficient for his virtues. However, Imam Ibn Abi Asim رحمہ اللہ has written a magazine in the *manaqib* of Muawiyah رضی اللہ عنہ. The same work has been done by Abu Umar Ghulam Thalab and Abu Bakr Naqqash and Imam Ibn Jauzi رحمہ اللہ has also quoted this statement of Ishaq bin Rahawaih رحمہ اللہ describing some traditions in “*Al-Maudoaat*” (his famous book which identifies the fabricated narrations): “there is no single hadith in *fadheelah* of Muawiyah رضی اللہ عنہ (except the companionship). (Imam Ibn Hajr Asqalani رحمہ اللہ further writes) this is why Imam Bukhari رحمہ اللہ has avoided using the word ‘*fadheelah*’ or ‘*manqabat*’ (in the description of Muawiyah رضی اللہ عنہ) trusting on his teacher (Ishaq bin Rahawaih رحمہ اللہ). But with his deep understanding, he deducted the ruling (i.e., he proved Muawiyah رضی اللہ عنہ as a Companion) due to which the heads of Rawafidh gets down. In this regard, the incident of Imam Nasai رحمہ اللہ is famous that he also trusted the statement of his teacher (Ishaq bin Rahawaih رحمہ اللہ (and he did not compile any narration in the virtues of Muawiyah رضی اللہ عنہ in his famous book “*Fazail e Sahaba* رضی اللہ عنہ”) and same is the case with Imam Hakim رحمہ اللہ. Imam Ibn Jauzi رحمہ اللہ has quoted from Abdullah bin Ahmad a dialogue of his father Imam Ahmad bin Hanbal رحمہ اللہ that he asked from his father Imam Ahmad bin Hanbal رحمہ اللہ: What is your opinion regarding the (differences) Syedna Ali bin Abi Talib رضی اللہ عنہ and Muawiyah bin Abi Sufyan رضی اللہ عنہ? Imam Ahmad bin Hanbal رحمہ اللہ bowed his head for a while and then said: (“My son!) Understand very well that Syedna Ali bin Abi Talib had a lot of enemies who tried to find his faults but they failed. Then they (as an alternate trick) found a man (Muawiyah رضی اللہ عنہ) suitable for this purpose who had fought against him. So they praised him (Muawiyah رضی اللہ عنہ) with exaggeration in comparison to Syedna Ali رضی اللہ عنہ. (Imam Ibn Hajr Asqalani رحمہ اللہ further writes) “There is a clue in the reply of Imam Ahmad bin Hanbal رحمہ اللہ that some people have

fabricated some baseless virtues for Muawiyah ؓ which have no authenticity. No doubt, there are many narrations in the glory of Muawiyah ؓ but none of those narrations are authentic in terms of chain (on the principles of Muhaddithin). (Therefore) Imam Ishaq bin Rahawaih ؓ and Imam Nasai ؓ have adopted this view with great confidence.” [Fathul Bari, the interpretation of Sahih Bukhari of Ibn Hajar Al Asqalani under “*Baad dhiker Muawiyah*”, Sahih Bukhari: 3766]

28 Syedna Abdur Rahman bin Abd Rabb Al-Kabah ؓ narrates that I entered the mosque and saw Syedna Abdullah bin Amr bin Aas ؓ sitting in the shade of the Kabah and the people were gathered around him. I came and sat down with him. He said: “Once we were with the Messenger of Allah ﷺ on a journey, and we made a stop. Some of us began to repair tents, and some of us competed in shooting arrows, and some of us grazed their animals. (In the meantime) suddenly the caller of the Messenger of Allah ﷺ called out: “the prayer is about to begin” (actually, at that time, people were gathered with these words). When we listened it, we gathered around the Messenger of Allah ﷺ and then he ﷺ addressed: “There was no Prophet before me but it was his duty to tell his *Ummah* of the best of what he knew was good for them, and the worst of what he knew was bad for them. The time of peace and security for this *Ummah* (the *Ummah* of Mohammad ﷺ) has been made in its first era, and its last era will be afflicted with trials and things that you wouldn’t be aware of. The tribulations (*Fitna*) will come in waves, one after another and the every coming tribulation will be worse than the previous one. Until a tribulation will come and the believer will say that this is going to cause my doom. But that tribulation will end. Then another tribulation will come, and the believer will say that this is the biggest one. So whoever would like to be delivered from Hell and enter Paradise, let him die believing (completely and truly) in Allah and the Hereafter, and let him treat people as he would like to be treated. Whoever swears allegiance to the Imam (i.e., the ruler of that time) giving him his oath with sincerity, let him obey him if he can. If another comes and disputes (for power) with him (the first ruler), then strike the neck of the other one (the claimant of power).” Abdur Rahman bin Abd Rabb Al-Kabah ؓ narrates that (hearing this narration) I drew close to him (the narrator of the hadith, the companion Syedna Abdullah bin Amr bin Aas ؓ) and said: “I adjure you by Allah, did you hear this from the Messenger of Allah ﷺ?” (On this question of mine) he pointed to his ears and his heart and said: “Yes! My ears heard it (i.e., this hadith from

the Messenger of Allah ﷺ) and my heart saved it. Then I said: “(You are inciting me to obey the ruler while our ruler and) the son of your paternal uncle, Muawiyah ؓ, enjoins us to consume our wealth unlawfully amongst ourselves, and to kill ourselves, (i.e., to fight with Muslims) but Allah commands us: “O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves. Surely, Allah is Most Merciful to you. [An-Nisa: 29]” (Hearing this question of mine) he (Syedna Abdullah bin Umar ؓ) remained silent for a while, then he said: “Obey him (Muawiyah ؓ) in that which is obedience to Allah, and disobey him in that which is disobedience to Allah.” [Sahih Muslim: 4776]

29 Syedna Abdullah bin Buraidah ؓ narrates that I entered on Muawiyah ؓ with my father Buraidah ؓ, then Muawiyah ؓ made us sit on a mattress (i.e., carpet), then food was brought to us and we ate, then a drink was brought to us, Muawiyah ؓ drank and then he offered (that utensil of the drink) to my father, thus he (Syedna Buraidah ؓ) said: “I never drank this drink from the time the Messenger of Allah ﷺ has forbidden it.” Then Muawiyah ؓ said: I was the most beautiful man of Quraish with smart teeth; and I did not enjoy anything other than milk and the good storyteller in those days of my youth.” [Musnad Ahmad: 22991 (Vol. - 5, Page - 347), Sheikh Zubair Ali Zai and Sheikh Shuaib Al Arnaoot said: Its chain is authentic]

30 Syedna Abu Saeed Khudri ؓ narrates that when the Messenger of Allah ﷺ was among us, we used to pay *Zakat Al-Fitr* (of the fasts of Ramadhan) on behalf of everyone, young and old, free and slave, a *Sa* (about two and half kilogram) of food items (i.e., grain e.g. wheat and barley etc.), or a *Sa* of cottage cheese, or a *Sa* of barley, or a *Sa* of dates, or a *Sa* of raisins. We continued to pay that until Muawiyah bin Abi Sufyan ؓ came (from the land of Sham) for *Hajj* or *Umrah*, and addressed the people from the pulpit (of Prophet ﷺ): “I think that two *Mudd* (half *Sa*) of wheat of Sham are equivalent to a *Sa* of dates.” So the people also adopted that (opinion and *ijtihad*) then Syedna Abu Saeed ؓ said: “As for me, I will continue to pay it (one *Sa* of *Zakat Al Fitr* as per the Sunnah) as I used to pay it for as long as I live.” [Sahih Muslim: 2284]

31 Syedna Abu Qilabah ؓ narrates that I was in Sham in the (academic) gathering of Syedna Muslim bin Yasar ؓ, Abu Ashath came ؓ. Then people started to say: Abu Ashath came, Abu

Ashath came (i.e., the people expressed pleasure on his arrival), When he sat down, I said to Syedna Abu Ashath ؑ, Tell us the *Hadith* of Syedna Ubadah bin Samit ؑ. He said: Yes. “(Listen attentively) we went out on various campaigns and acquired a great deal of the war spoils when Muawiyah bin Abi Sufyan ؑ was our ruler. Among the spoils we seized were some vessels of silver also. Muawiyah ؑ ordered a man to sell those utensils in exchange for the salaries of the people. The people hastened to buy them. When the news of that reached Syedna Ubadah bin Samit ؑ, he objected this act saying publicly: “I heard the Messenger of Allah ﷺ forbidding the sale and purchase of gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates and salt for salt, except (everything of it should be) equal for equal, same for same. Whoever adds something more, or asks for something more (in weight), he has engaged in *Riba* (interest). So (upon listening it) the people returned the vessels of silver what they had purchased. When the news of that reached Muawiyah ؑ, he also delivered a speech and said: “What is the matter with these men who narrate *Ahadith* from the Messenger of Allah ﷺ which we did not hear from him while we were also present in his ؑ meeting.” (Hearing this objection on this *hadith*) Syedna Ubadah ؑ again repeated that *hadith* publicly and said: “We will narrate what we heard from the Messenger of Allah ﷺ, even if Muawiyah ؑ does not like it, or he said, even though the nose of Muawiyah ؑ becomes dusty. And I do not care if I (because of this voraciousness) do not join his troops on a dark night.” [Sahih Muslim: 4061]

The description of the merits of the fourth Pious Caliph, Syedna Ali ؑ and when and who invented the innovation of curse upon him from the pulpits?

32 Syedna Abu Hamzah Ansari ؑ narrates that I heard Zaid bin Arqam ؑ saying: “The first person to embrace Islam was Syedna Ali Ibn Abi Talib ؑ.” **The wording of Sunan Nasai Al Kubra is that** “The first person to offer prayer (in *Jamat*) with the Messenger of Allah ﷺ was Syedna Ali Ibn Abi Talib ؑ.” **The wording of another hadith of Sunan Nasai Al Kubra is that** “The first person to embrace Islam with the (advent of) Messenger of Allah ﷺ was Syedna Ali Ibn Abi Talib ؑ.” **The wording of Al- Mustadrak for Hakim is that** “Verily the first person to embrace Islam was Syedna Ali Ibn Abi Talib ؑ.” **The wording of another hadith of Al- Mustadrak for Hakim is that** Imam

Ahmad bin Hanbal رحمہ اللہ would say: “There are no such merits for any of the Companions رضی اللہ عنہم of the Prophet ﷺ (in *Ahadith*) as like as there are for Syedna Ali Ibn Abi Talib رضی اللہ عنہ.” [Jami Tirmidhi: 3735, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic] [Sunan Nasai Al Kubra: 8391 and 8392, Sheikh Ghulam Mustafa Zaheer said in Khasais e Ali: Its chain is authentic] [Al-Mustadrak for Hakim: 4663, Imam Hakim and Dhahabi said: Its chain is authentic, Al- Mustadrak for Hakim: 4572, Sheikh Zubair Ali Zai said in Fazail e Sahaba: Its chain is authentic]

33 Syedna Yazid bin Hayyan رحمہ اللہ narrates that Husain bin Sabrah رحمہ اللہ, Umar bin Muslim رحمہ اللہ and I set out to meet Syedna Zaid bin Arqam رضی اللہ عنہ. When we sat down with him, Husain said to him: “O Zaid رضی اللہ عنہ! You have attained a great deal of good. You saw the Messenger of Allah ﷺ, and heard his ﷺ *Hadith*, You fought (*Jihad*) alongside him ﷺ and prayed behind him ﷺ. O Zaid رضی اللہ عنہ! You have really attained a great deal of good. Tell us what you رضی اللہ عنہ heard from the Messenger of Allah ﷺ.” Syedna Zaid bin Arqam رضی اللہ عنہ said: “O Son! By Allah I have grown old and it has been a long time, and I have forgotten some of that which I learned from the Messenger of Allah ﷺ. So whatever I narrate to you, accept it otherwise do not push me.” Then Syedna Zaid bin Arqam رضی اللہ عنہ said: “One day the Messenger of Allah ﷺ stood and addressed us at a watering place of a village called Khumm, between Makkah and Madinah (on returning from Hajjatul Wida on 18 Dhul Hijjah, 10 AH two months before his death). He ﷺ praised and glorified Allah, and he exhorted and reminded us, then he said: “O people, I am only human, and soon the messenger of my Lord (the angel of death) will come to me and I will respond (I will leave this world). I am leaving among you two weighty things (after me), the first (of which) is the Book of Allah (Quran) in which is guidance and light. Follow the Book of Allah and hold fast to it.” And he encouraged us to adhere to the Book of Allah, then he said: “And (the second weighty thing) are the people of my household, I remind you of the fear of Allah with regard to the people of my household, I remind you of the fear of Allah with regard to the people of my household, I remind you of the fear of Allah with regard to the people of my household. (i.e., do good to them due to me after me) Husain رحمہ اللہ said to Syedna Zaid bin Arqam رضی اللہ عنہ: “Who are the people of his ﷺ household? Aren’t his ﷺ wives among the people of his ﷺ household?” (Syedna Zaid bin Arqam رضی اللہ عنہ) said: “His ﷺ wives are (also) among the people of his ﷺ

household, but (in that hadith) the people of his household are (only) those to whom (eating) *Zakat* is forbidden (by Allah) after he is gone.” (Husain ؑ) asked: Who are they? (Syedna Zaid bin Arqam ؑ) said: “They are: the family of Ali ؑ, the family of Aqil ؑ, the family of Jafar ؑ and the family of Abbas ؑ.” (Husain) asked: “Is *Zakat* forbidden to all of these?” (Syedna Zaid ؑ) said: “Yes.” **The wording of another hadith of Sahih Muslim is that** Syedna Zaid bin Arqam ؑ narrates that the Messenger of Allah ﷺ said: Behold! I am leaving among you the two weighty things (after I am gone), one (of which) is the Book of Allah (Quran), which is the rope of Allah. Whoever follows it will be following true guidance, and whoever forsakes it will be misguided.” And it is in the same hadith that when Tabi’in (the followers) asked: Who are the people of his ﷺ household? Are his ﷺ wives among them? (Syedna Zaid bin Arqam ؑ) said: “No, by Allah! A woman may be with a man for a long time, then he (husband) divorces her, and she goes back to her father and her people. The people of (his ﷺ) household are his ﷺ origin and his male relatives to whom *Zakat* was forbidden after he was gone.” **The wording of Al Sunnah for Ibn Abi Asim is that** Ali Ibn Abi Talib ؑ narrates that the Messenger of Allah ﷺ stood at Ghadir Khum holding up the hand of Syedna Ali Ibn Abi Talib ؑ to deliver a sermon and said: “O people! Do you not testify that Allah is your lord?” Everyone said: “Why not! (We testify)” Then he ﷺ said: “Do you not testify that Allah and His messenger ﷺ have more right on your life than you have over yourselves?” All the Companions ؓ said: “Why not! (We witness)” He ﷺ said: “and that Allah and His messenger ﷺ are more beloved to you than anybody else?” All the Companions ؓ said: Why not! (Surely it is like that) Then he ﷺ said: “then (listen that) whoever I am his Mawla (heartfelt beloved), Ali ؑ is his Mawla (heartfelt beloved).” **The wording of Sunan Nasai Al Kubra is that** Syedna Abu Tufail Amir bin Wasla ؑ narrates that Syedna Ali Ibn Abi Talib ؑ gathered the people in an open place (on the occasion of the Battle of Siffin) and said: “I ask every person for the sake of Allah, who heard the Messenger of Allah ﷺ saying at Ghadir Khumm?” A lot of Companions ؓ stood up on that occasion and bore witness that the Messenger of Allah ﷺ stated on the day of Ghadir Khum that you know that I have more authority on believers than they have on themselves. While saying this, he ﷺ stood holding up the hands of Syedna Ali Ibn Abi Talib ؑ, then the Messenger of Allah ﷺ

said: “Whoever I am his Mawla (heartfelt beloved), Ali ؑ is his Mawla (heartfelt beloved) and O my Allah, love with whoever loves him (Syedna Ali ؑ) and hate with whoever hates him (Syedna Ali ؑ).” Syedna Abu Tufail Amir bin Wasla ؑ narrates that I went out from there (on hearing this) and there was some (doubt) in my heart about this (conversation), So I met Syedna Zaid bin Arqam ؑ (who was among the Companions ؓ foremost in faith) and told him everything and every doubt. Then he said: “What is your doubt? I have myself heard the Messenger of Allah ﷺ saying this.”

The wording of Jami Tirmidhi is that Syedna Zaid bin Arqam ؑ narrated from the Messenger of Allah ﷺ that he ؑ said: “For whomever I am his *Mawla* (heartfelt beloved) then Ali ؑ is his *Mawala* (heartfelt beloved), Imam Tirmidhi ؒ says that this hadith is *Hasan Sahih*. **The wording of**

Musnad Ahmad is that Syedna Abu Tufail Amir bin wasla ؑ (who was the last to die among the Companions ؓ in 110 AH) narrates that Syedna Ali Ibn Abi Talib ؑ gathered the people in an open place and told them: “I ask every person for the sake of Allah, who heard the Messenger of Allah ﷺ saying on the day of Ghadir Khum, they should stand up and tell, 30 people stood up and they bore witness (this hadith also has the same wordings till the end which have been mentioned above in the hadith of Sunan Nasai Al Kubra) **The wording of Al- Mustadrak for Hakim is that** Syedna Zaid bin Arqam ؑ narrated from the Messenger of Allah ﷺ that he ؑ said: “I am leaving among you the two weighty things, the Book of Allah (Quran) and the people of my household. Verily, both shall never separate from each other (and will always be together) until they meet me at the Lake-Fount (*Kauthar*).” **The wording of another hadith of Al- Mustadrak for Hakim is that** Syedna Abu Thabit ؓ, the slave of Syedna Abuzar Ghefari ؑ, narrates: “I was with Ali Ibn Abi Talib ؑ in the Battle of Jamal, so when I saw the Mother of the Believers, Syedah Aisha ؓ standing (against me), something in my heart entered of what enters some other people (i.e., the whisper and doubt), then Allah relieved that (doubt) from me in the prayer of the *Zuhr*. So I fought (with open heart) from the side of the Chief of the Believers (Syedna Ali bin Abi Talib ؑ), when I had been free of time, I went to the Mother of the Believers Syedah Umm Salamah ؓ in Madina and said that I have not come for (the purpose of) food, But my introduction is that I am a slave of Syedna Abuzar Ghefari ؑ. She said: “Welcome” then I told her my story, then Umm Salamah ؓ said; “where were you when hearts aloft and flew?” I said: “Allah has relieved the doubt from me by the time of sun fall,

so it adopted (the same stand) (i.e., I supported Syedna Ali bin Abi Talib ؑ). Syedah Umm Salamah ؑ said: “Well done, I myself heard the messenger of Allah ﷺ saying: “(Syedna) Ali ؑ is with the Quran and the Quran is with (Syedna) Ali ؑ. And they will never separate (and will always be together) until they return to me at Lake-Fount (*Kauthar*).” [Sahih Muslim: 6225 and 6228, Al-Sunnah for Ibn Abi Asim: 1158, Sunan Nasai Al Kubra: 8478, Jami Tirmidhi: 3713, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic] [As Silsila As Saheeha: 1750 and 2223, Musnad Ahmad: 19321 (Vol. - 4, Page - 370), Sheikh Zubair Ali Zai, Albani and Sheikh Shuaib Al Arnaoot said: Its chain is authentic] [Al- Mustadrak for Hakim: 4711 and 4628, Imam Hakim and Imam Dhahabi said: Its chain is authentic on the condition of Bukhari and Muslim]

34 Syedna Abu Hazim ؑ narrates that Syedna Sahl bin Saad Al Saadi ؑ informed me that the Messenger of Allah ﷺ said to the Companions ؓ on the occasion of the Battle of Khybar: “Tomorrow I will give the flag (of the leadership of the army) to a man at whose hands Allah will grand victory; He loves Allah and His Messenger ﷺ, and Allah and his Messenger ﷺ also love him.” So the Companions ؓ kept on thinking the whole night as to who (lucky person) would be given the flag. The next morning every one of them hoped (that I would be given the flag). He ﷺ asked: “Where is Ali bin Abi Talib (ؑ)?” The people replied that he (Syedna Ali Ibn Abi Talib ؑ) is suffering from eye trouble. He ﷺ (called him) and put (his) spittle in his eyes and prayed for him. Thus he became alright as if he had had no ailment. He ﷺ gave the flag to Syedna Ali ؑ. Syedna Ali ؑ asked: “Shall I fight them (i.e., enemy) till they become like us (i.e., Muslim)?” He ﷺ said: “Proceed to them steadily till you approach near to them, then invite them to Islam and tell them of their duties towards Allah (If they accept Islam), for by Allah! if one man is guided on the right path by Allah (i.e., converted to Islam) through your (preaching and hard work) it would be better for you than having red camels.” The wording of Sahih Muslim is that Syedna Abu Hurairah ؓ narrates: The Messenger of Allah ﷺ said on the Day of Khaybar: “I shall give this flag to a man who loves Allah and His Messenger ﷺ, and Allah will grant victory at his hands.” Syedna Abu Hurairah ؓ narrates that Syedna Umar bin Al-Khattab ؓ said on this that I never desired leadership (in my life) except on that day (that I get the flag and I become the manifestation of that good

news). I spent the whole night in this hope that I will be called (for that leadership), but he ﷺ called Syedna Ali Ibn Abi Talib ؓ and gave the flag to him and said: “March, and do not turn around until Allah grants you victory.” (Syedna Umar bin Al-Khattab ؓ) said that Syedna Ali ؓ set out, he walked a little way, then he stopped, but he did not turn around, and he shouted: “O Messenger of Allah ﷺ! For what purpose should I fight?” He ﷺ said: “Fight them until they bear witness that none has the right to be worshiped but Allah and that Muhammad ﷺ is the Messenger of Allah. (And when they bear witness), then they have protected from you their blood and their wealth, except for a legal ground, and their reckoning (in the life Hereafter) will be with Allah.” [Sahih Bukhari: 3701, Sahih Muslim: 6222 and 6223]

35 Syedna Musab bin Sad ؓ narrates from his father (Syedna Saad bin Abi Waqqas ؓ) that Allah’s Messenger ﷺ set out for Tabuk appointing Syedna Ali Ibn Abi Talib ؓ as his deputy (in Madina). He (Syedna Ali ؓ) asked (expressing sorry on his ﷺ separation), “Do you want to leave me with the children and women?” He ﷺ said: “(O Ali ؓ!) Will you not be pleased that you will be to me like Harun ؑ to Musa ؑ?” (i.e., I am appointing you my deputy while leaving for Tabuk as Musa ؑ has appointed Harun ؑ his deputy on the children of Israel while leaving for the mountain of Tur). **The wording of Sahih Muslim is that** Syedna Saad bin Abi Waqqas ؓ narrates that the Messenger of Allah ﷺ said: “O Ali (ؓ)! You are to me like Harun ؑ to Musa ؑ, except that there is no Prophet after me.” Syedna Saeed ؓ said that I wanted to hear it directly from Syedna Sad bin Abi Waqqas ؓ, so I met Syedna Sad bin Abi Waqqas ؓ and told him the hadith what I had heard from his son Syedna Amir bin Sad ؓ, (upon this) Syedna Sad bin Abi Waqqas ؓ said: “(Yes) I heard it (from the Messenger of Allah ﷺ).” (Since the era of Muawiyah bin Abi Sufyan ؓ was the era of monarchy and the innovation of curse on syedna Ali ؓ from the pulpits of Banu Umayyah was prevalent, the detail of which is coming ahead from hadith number 37 to 48, in such a situation it was extremely difficult to digest a tradition describing so much splendour of Syedna Ali bin Abi Talib ؓ, therefore) Syedna Saeed ؓ says that I asked (again emphatically) “Did you really hear it (from the messenger of Allah ﷺ)?” So Syedna Sad bin Abi Waqqas ؓ put

his fingers on his ears (in anger) and said: “Yes! Otherwise (if I am telling a lie) let these ears become deaf.” [Sahih Bukhari: 4416, Sahih Muslim: 6217 and 6218]

36 The Mother of the Believers Syedah Aishah رضي الله عنها narrates that the Messenger of Allah ﷺ went out (of the home) one morning wearing a black woollen striped cloak. In the meanwhile Syedna Hasan bin Ali رضي الله عنه came and he ﷺ enfolded him (in his cloak), then Syedna Husain bin Ali رضي الله عنه came and he ﷺ enfolded him also (in his cloak), then Syedah Fatimah رضي الله عنها came and he ﷺ enfolded her also (in his cloak), then Syedna Ali رضي الله عنه came and he ﷺ enfolded him also (in his cloak), then the Messenger of Allah ﷺ recited this Verse: “O members of the family! Allah wishes only to remove the evil deeds and sins from you, and to purify you with a thorough purification. [Al-Ahzab: 33]” [Sahih Muslim: 6261]

37 Syedna Abu Said Khudri رضي الله عنه narrates that the Messenger of Allah ﷺ said: “Don’t abuse my Companions رضي الله عنهم, for if anyone of you spent gold equal to Uhud mountain (in Allah’s Cause) it would not be equal to a *Mudd* (i.e., the reward of charity of about 600 gram of wheat) spend by the (Companions رضي الله عنهم) or even a half *Mudd* spent by one of them.” **The wording of Sahih Muslim is that** Syedna Abu Saeed Khudri رضي الله عنه narrates that there was some (disagreement) between syedna Khalid bin Walid رضي الله عنه and Syedna Abdur Rahman bin Awf رضي الله عنه, and Syedna Khalid bin Walid رضي الله عنه abused him (Syedna Abdur Rahman bin Awf رضي الله عنه). The Messenger of Allah ﷺ said (to Syedna Khalid bin Walid رضي الله عنه): “Don’t abuse one of my Companions رضي الله عنهم, for even if one of you (people late entering in Islam) were to spend the equivalent of Uhud mountain in gold (in Allah’s Cause), it would not amount to a *Mudd* (i.e., the reward of charity of about 600 gram of wheat) of one of them (those who entered in Islam earlier), or even half of that.” [Sahih Bukhari: 3673, Sahih Muslim, 6488]

38 The Mother of the Believers, Syedah Aishah رضي الله عنها narrates that Allah’s Messenger ﷺ said: “Don’t abuse the dead, because they have reached (the consequences of) what they forwarded.” (i.e., whatever good or bad they had sown in this world, now they are receiving its reward or punishment in the intermediate world) [Sahih Bukhari: 1393]

Note: The above statement of the Messenger of Allah ﷺ is equivalent for the whole Ummah and not a single person is out of that order, whether that person is from among the Companions رضى الله عنه. So in this context the Mother of the Believers, Syedah Aishah رضى الله عنها narrates that Makhzumiya lady (whose name was Fatimah bint Aswad) committed theft in the period of the Messenger of Allah ﷺ. The Quraish people became very worried about this incident. They consulted that who will speak to the Messenger of Allah ﷺ regarding this (in order to save this thief lady of the high family from punishment)? So they decided that nobody dares do that except Syedna Usama bin Zaid bin Hartha رضى الله عنه who is the favourite of Allah's Messenger ﷺ. When Usama bin Zaid رضى الله عنه spoke to Allah's Messenger ﷺ about that matter, Allah's Messenger ﷺ said (very angrily): "Do you intercede with me in the matter of the legal punishment of Allah?" Then the Messenger of Allah ﷺ got up (among the people) and addressed the people, saying: "The nations before you were doomed because (of this crime) if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah! If (suppose that) Fatima, the daughter of Muhammad ﷺ were to commit the theft, I would cut off her hand. (i.e., the rules and legal punishments of Islam will be equally implemented on all the people)" **The wording of Jami Tirmidhi is that** Syedna Salim bin Abdullah bin Umar رضى الله عنه narrates that I had heard a man from Sham asking (my father) Syedna Abdullah bin Umar رضى الله عنه about joining *Umrah* with *Hajj* (i.e., *Hajj Tamattu* is permissible or not?), Syedna Abdullah bin Umar رضى الله عنه said: "Yes, it is lawful." The man from Sham said that your father, the Chief of the Believers, Syedna Umar bin Al-Khattab رضى الله عنه prohibited it (*Hajj Tamattu*). So Syedna Abdullah bin Umar رضى الله عنه said: "If my father prohibits from something while the Messenger of Allah ﷺ has continued that act, then tell me whether the order of my father will be followed or the order of the Messenger of Allah ﷺ will be followed? He said: Indeed, the order of the Messenger of Allah ﷺ will be followed. Then Syedna Abdullah bin Umar رضى الله عنه said: "(then understand very well that) Indeed, the Messenger of Allah ﷺ has ordered to do *Hajj Tamattu*." [Sahih Bukhari: 6788, Sahih Muslim: 4410, Jami Tirmidhi: 824, Sheikh Zubair Ali Zai and Sheikh Albani said: its chain is authentic]

39 Syedna Abu Hazim ؑ narrates that a man came to Syedna Sahl bin Sad Al Saadi ؑ and said, the so and so (belonging to Banu Umayyah) who is the governor of Madina, is calling Syedna Ali bin Abi Talib ؑ (bad names) on his pulpit. (Syedna Sahl bin Sad Al Saadi ؑ) asked: “What is he saying?” He replied that he (contemptuously) calls him (i.e., Syedna Ali ؑ) Abu Turab (i.e., man with the dust).” Syedna Sahl bin Sad Al Saadi ؑ laughed on it and said: “By Allah! None but the Prophet ﷺ called him (Syedna Ali ؑ) by this name (Abu Turab) and by Allah! No name was dearer to him (Syedna Ali ؑ) than this.” (Syedna Abu Hazim ؑ says when I heard it) I asked Syedna Sahl bin Sad Al Saadi ؑ to tell me more, saying, “O Abbas! How did this happen? He described that story in this way: “One day, Syedna Ali ؑ came to Syedah Fatima ؑ then (he got angry on some matter) and went out of the home and slept in the mosque. The Prophet ﷺ asked (Syedah Fatima ؑ): “Where is your cousin (i.e., Syedna Ali ؑ)?” She said that he is the mosque. So he ﷺ went to him in the mosque and found that Syedna Ali’s ؑ covering sheet had slipped of his back and dust had soiled his back. So the Prophet ﷺ started wiping the dust off Syedna Ali’s ؑ back and said: Get up! O Abu Turab (i.e., man with the dust). O Abu Turab! Get up.” **The wording of Sahih Muslim is that** Syedna Sahl bin Sad Al Saadi ؑ narrates that a man from the family of Marwan was appointed as governor of Madinah (in the era of monarchy of Banu Umayyah), and that governor called Syedna Sahl ؑ and ordered him to abuse Syedna Ali ؑ, (نعوذ بالله من ذلك) but Syedna Sahl ؑ refused. He (the governor of Madinah) then said on his refusal that if you refuse to do it, then at least say: **“May Allah curse Abu Turab (i.e., man with the dust).”** (نعوذ بالله من ذلك). Syedna Sahl ؑ said that no name was dearer to Syedna Ali ؑ than Abu Turab (i.e., man with the dust). He used to feel happy when he was called by this name. He (the governor of Madinah) said: Tell us whole story; why was he called Abu Turab? Syedna Sahl ؑ said: “(Once) the Messenger of Allah ﷺ came to the house of Syedah Fatimah ؑ and he did not find Syedna Ali ؑ there. He ﷺ asked (Syedah Fatima ؑ): “Where is the son of your uncle (i.e., Syedna Ali ؑ)?” She said that there was something (quarrel) between him and I then he got angry with me and went out and he spend the afternoon outside. The Messenger of Allah ﷺ ordered someone to go and look where he is? Someone came and said that

he is sleeping in the mosque. So he ﷺ came to him in the mosque and he saw that the cloth had fallen from Syedna Ali's ﷺ back and he had gotten dusty. So the Messenger of Allah ﷺ started wiping it from Syedna Ali's ﷺ back, saying: "O Abu Turab (i.e., man with the dust)! Get up. O Abu Turab! Get up." [Sahih Bukhari: 3703, Sahih Muslim: 6229]

40 Syedna Amir bin Sad bin Abi Waqqas ؓ narrates from his father Syedna Sad bin Abi Waqqas ؓ that Muawiyah bin Abi Sufyan ؓ ordered Syedna Sad bin Abi Waqqas ؓ (but he clearly refused), then Muawiyah ؓ asked him: What kept you from cursing Abu Turab (Syedna Ali bin Abi Talib ؓ)? Syedna Sad bin Abi Waqqas ؓ replied: "I will never curse him because of the three things (of a lot of virtues) that I remembered that the Messenger of Allah ﷺ said for Syedna Ali bin Abi Talib ؓ, and if even one of those three were for me that (virtue) would be dearer to me than red camels. (The first virtue for Syedna Ali ؓ is that) I heard the Messenger of Allah ﷺ saying, when he appointed Syedna Ali ؓ in charge when he went on one of his campaigns (Tabuk), and he said (as a complaint) that you ﷺ are leaving me behind with the women and children? The he ﷺ said: "Does this (honor) not please you to be to me as Harun ؑ was to Musa ؑ, except that there will be no Prophet after me." And (the second virtue for Syedna Ali ؓ is that) I heard the Messenger of Allah ﷺ saying on the Day of Khaibar: "Tomorrow I shall give the flag (of the leadership of the army) to a man at whose hands Allah will grant victory; He loves Allah and His Messenger ﷺ, and Allah and his Messenger ﷺ also love him." (Hearing it), we were all hoping (that perhaps we may get the flag), but he ﷺ said (in the morning): "Call Ali (ؓ) for me." He was brought, and he was suffering from an inflammation in the eyes. He ﷺ put some (of his) spittle in his eyes and gave the flag to him, and (then) Allah granted victory at his hands. And (the third virtue for Syedna Ali ؓ is that) when this verse was revealed (to challenge the Christian priest for *mubahalah* [i.e., the mutual imprecation to prove truth of one's point]): O Messenger ﷺ! Tell them: Come let us call our sons and your sons, and our women and your women, and our near people and your near people, then let us be earnest in prayer (before Allah), and pray for the curse of Allah on the liars. [Aal e Imran:

61]” then the Messenger of Allah ﷺ called Syedna Ali ؑ, Syedah Fatimah ؑ, Syedna Hasan ؑ and Syedna Husain ؑ and said: O Allah! These are the family (of my household).” **The wording of Sunan Nasai Al Kubra is that** Muawiyah bin Abi Sufyan ؑ asked Syedna Sad bin Abi Waqqas ؑ: What kept you from cursing Abu Turab (Syedna Ali bin Abi Talib ؑ)? Syedna Sad ؑ replied: “Until I remember the three things (of a lot of virtues) that the Messenger of Allah ﷺ had said for Syedna Ali bin Abi Talib ؑ, I will not curse Syedna Ali ؑ. Even if one of those three were for me that would be dearer to me than red camels. (This hadith also has the same wordings till the end which have been mentioned in the hadith of Sahih Muslim, but, at its end, there is that) then Syedna Amir bin Sad ؑ said: “By Allah! After hearing this conversation of Sad bin Abi Waqqas ؑ, Muawiyah bin Abi Sufyan ؑ did not talk even a word on this topic as long as he stayed in Madina.” **The wording of Sunan Ibn Majah is that** Syedna Sad bin Abi Waqqas ؑ narrates that Muawiyah bin Abi Sufyan ؑ came (to Madinah) on one of his pilgrimage. Then Syedna Sad bin Abi Waqqas ؑ came to meet Muawiyah bin Abi Sufyan ؑ. Muawiyah ؑ mentioned Syedna Ali bin Abi Talib ؑ (before him) and insulted him (Syedna Ali ؑ). Syedna Sad ؑ became angry and said: Are you saying this of a man of whom I heard the Messenger of Allah ﷺ saying: “If I am a person’s close friend (heartfelt beloved) Ali ؑ is also his close friend (heartfelt beloved).” And I heard the Messenger of Allah ﷺ saying: “O Ali (ؑ)! You are to me like Harun ؑ was to Musa ؑ, except that there will be no Prophet after me.” And I heard the Messenger of Allah ﷺ saying: “Today I will give the banner (of the leadership of the army) to a man who loves Allah and His messenger ﷺ and Allah and His messenger ﷺ also love him.” [Sahih Muslim: 6220, Sunan Nasai Al Kubra: 8439, Sheikh Ghulam Mustafa said in *Khasais e Ali*: Its chain is authentic, Sunan Ibn Majah: 121, Sheikh Albani said: Its chain is authentic]

41 Syedna Abu Bakr bin Khalid ؑ narrates that I went to Madina to meet Syedna Sad bin Malik (Abi Waqqas) ؑ, then he asked: “I have heard that you people curse Syedna Ali bin Abi Talib ؑ?” I said: Did you ؑ really hear such thing about us? Then he said: Yes, perhaps you may have cursed him?” I said: God forbid! (We never did so). Syedna Sad bin Abi Waqqas ؑ said: “Never curse

Syedna Ali bin Abi Talib ؑ. Indeed, Even if a saw is placed on my head (i.e., the middle part of the head) (i.e., I may be killed on refusal and I am forced) that I curse Syedna Ali ؑ, I will not curse him because I have myself heard too much (in the virtues of Syedna Ali ؑ) from the Messenger of Allah ﷺ” **The wording of Al- Mustadrak for Hakim is that** Syedna Qays bin Abu Hazim ؑ narrates that I was roaming in the market of Madina. In the meanwhile when I reached Ahjar e Zait (the name of a place), I saw that some people had gathered around a horse rider who was cursing Syedna Ali bin Abi Talib ؑ while the people (instead of prohibiting that insolent horse rider) were standing around him. In the meanwhile, Syedna Sad bin Abi Waqqas ؑ came there all of a sudden and asked: “what is the matter?” The people said: “This man is cursing Syedna Ali bin Abi Talib ؑ” (نعوذ بالله من ذلك). So Syedna Sad bin Abi Waqqas ؑ moved forward and the people (due to respect) vacated the way for him and he went and stood before that man and said: “O man! Why are you cursing Syedna Ali bin Abi Talib ؑ? (O insolent, tell me), was he (Syedna Ali ؑ) not the first to accept Islam? Was he (Syedna Ali ؑ) not the first person to pray with the Messenger of Allah ﷺ? Was he (Syedna Ali ؑ) not the most devoted to religion? Was he (Syedna Ali ؑ) not the most knowledgeable person? Sad bin Abi Waqqas ؑ kept on mentioning more virtues (of Syedna Ali bin Abi Talib ؑ) till he said: “Was he (Syedna Ali ؑ) not the husband of the daughter of the Messenger of Allah ﷺ? Was he (Syedna Ali ؑ) not the flag bearer of Prophet ﷺ in every battle?” Then Sad ؑ faced Kaaba and lifted his hand to the sky and prayed: O Allah! This man is cursing one of your *walis* (friends), do not spread this gathering until you show them your power.” Syedna Qays bin Abu Hazim ؑ narrates: “we did not separate until the horse of that (insolent horse rider) started sinking (in the ground) and his horse threw him off and his head hit the rocks, thus the skull of that (insolent horse rider of Syedna Ali bin Abi Talib ؑ) split open and he died on the spot.”

[Sunan Nasai Al Kubra: 8477, Sheikh Ghulam Mustafa said in *Khasais e Ali: Its chain is authentic*, Al- Mustadrak for Hakim: 6121, Imam Hakim and Imam Dhahabi said: Its chain is authentic]

42 Syedna Abdullah bin Zalim ؑ narrates that when so-and-so (i.e., Muawiyah bin Abi Sufyan ؑ whose name has been mentioned in the next path of this *hadith*) came to Kufa, then he appointed so-and-so (Mugheerah bin Shubah ؑ whose name has been mentioned in the next path of this

hadith) as an speaker. Syedna Saeed bin Zaid ؓ took me by hand (when he heard the speech of Mugheerah bin Shubah ؓ on this occasion) and said: “Do you not see this wrongdoer (i.e., the speaker Mugheerah bin Shubah ؓ)? (Who is insulting Syedna Ali bin Abi Talib ؓ, the news of which is coming in the next path of this hadith). Syedna Abdullah bin Zalim ؓ narrates: then Syedna Saeed bin Zaid ؓ (who was among the first 10 people who accepted the Islam and he was also the brother-in-law of Syedna Umar bin Khattab ؓ) witnessed that the nine men are in Paradise, and (said that) if I bear witness concerning the tenth I will not be lying. (i.e., it will be completely true).” I asked? Who are those nine? Syedna Saeed bin Zaid ؓ said that the Messenger of Allah ﷺ said, when he was on Hira Mountain: “O Hira mountain! Stand firm, for there is no one on you (at this time) but a Prophet ﷺ or a Siddiq or a martyr.” I (again) asked: who are those nine?” Syedna Saeed bin Zaid ؓ said: (these 9 person are): The Messenger of Allah ﷺ, Syedna Abu Bakr, Syedna Umar, Syedna Uthman, Syedna Ali, Syedna Talhah, Syedna Zubair, Syedna Sad bin Abi Waqqas and Syedna Abdur Rahman bin Awf (رضى الله عنهم اجمعين).” I (again) asked: Who is the tenth? He (Syedna Saeed bin Zaid ؓ) paused for a moment (due to humility) then he said: “that (the tenth person) is me.” (Note: A similar hadith has been mentioned from Syedna Abdur Rahman bin Awf ؓ in Jami Tirmidhi hadith No. 3747, but, in that hadith, the name of Syedna Abu Obaidah bin Jarrah ؓ has been mentioned instead of the Messenger of Allah ﷺ) **The wordings of Sunan Nasai Al Kubra and Musnad Ahmad is that** Syedna Abdullah bin Zalim ؓ narrates that when Muawiyah bin Abi Sufyan ؓ came to Kufa, Mugheerah bin Shubah ؓ appointed some speakers who were insulting Syedna Ali bin Abi Talib ؓ. So Syedna Saeed bin Zaid ؓ took me by hand and said: “Do you not see this wrongdoer (i.e., Mugheerah bin Shubah ؓ) who is making a heavenly man (Syedna Ali bin Abi Talib ؓ) insulted.” Then he witnessed about 9 persons that they will be in Paradise. And (said): and if I bear witness concerning the tenth man who will be in Paradise (that will also be true).” I asked: Who are those nine? Syedna Saeed bin Zaid ؓ said that the Messenger of Allah ﷺ said standing on Hira Mountain: “O Hira mountain! Stand firm, for there is no one on you (at this time) but a Prophet ﷺ or a Siddiq or a martyr.” I (again) asked: who are those nine?” Syedna Saeed

ﷺ said: (those 9 people are): The Messenger of Allah ﷺ, Syedna Abu Bakr, Syedna Umar, Syedna Uthman, Syedna Ali, Syedna Talhah, Syedna Zubair, Syedna Sad bin Abi Waqqas and Syedna Abdur Rahman bin Awf (رضى الله عنهم اجمعين).” I (again) said: Who is the tenth? He (Syedna Saeed bin Zaid ؓ) paused for a moment (due to humility) then he said: “It is me.” [Sunan Abi Dawood: 4648, Sunan Nasai Al Kubra: 8208, Sheikh Zubair Ali Zai, Sheikh Albani and Sheikh Ghulam Mustafa said in *Fazail e Sahaba*: Its chain is authentic] [Sahih Ibn Hibban: 6996, As Sunnah for Ibn Abi Asim: 1220, Musnad Ahmad: 1644 (Vol. - 1, Page - 189), Sheikh Shuaib Al Arnaoot said: Its chain is authentic]

43 Syedna Riyah bin Harith ؓ narrates that I was sitting with so-and-so (i.e., Mugheerah bin Shoba ؓ, whose name has been mentioned in the next path of this hadith) in the mosque of Kufa, and the people of Kufa were also present. Syedna Saeed bin Zaid ؓ came there and he (so-and-so) welcomed him and seated him by his feet on the couch. In the meanwhile, one of the people of Kufa, whose name was Qais bin Alqamah, came and he (so-and-so) welcomed him also, then he (Qais bin Alqamah) started to revile continuously. Syedna Saeed bin Zaid ؓ asked: “Whom is this man reviling?” He (so-and-so) said that he is reviling Syedna Ali bin Abi Talib ؓ.” Syedna Saeed bin Ziad ؓ said sadly: “Why do I see the Companion of the Messenger of Allah ﷺ being reviled in your presence, and you (so-and-so) do not object this (crime) or try to stop it? (While on the contrary), I heard the Messenger of Allah ﷺ saying, and will not attribute to him ﷺ something that he did not say which he ﷺ will ask me about tomorrow when I meet him ﷺ (on the Day of Judgment), (He ﷺ) said: “(With the Messenger of Allah ﷺ) Syedna Abu Bakr will be in Paradise, Syedna Umar will be in Paradise, Syedna Uthman will be in Paradise, Syedna Ali will be in Paradise, Syedna Talha will be in Paradise, Syedna Zubair will be in Paradise, Syedna Sad bin Abi Waqqas will be in Paradise and Syedna Abdur Rahman bin Awf will be in Paradise (رضى الله عنهم اجمعين).” And if I wish, I can tell the name of the tenth (lucky person). Then Syedna Saeed bin Zaid ؓ became silent (due to humility). Then the people insisted that who is the tenth? He said: “that (tenth person) is Saeed bin Zaid ؓ.” Then he said: “(Listen carefully) Getting the faces of any companion covered in dust with the Messenger of Allah ﷺ, is better than the deeds done in a lifetime by one of

you, even if he were to reach the age of Nuh ؑ.” The wording of Musnad Ahmad is that Mugheerah bin Shubah ؓ was in the Great Mosque, and the people of Kufa were with him, to his right and to his left. In the meanwhile, Syedna Saeed bin Zaid ؓ came to him. Mugheerah bin Shubah ؓ greeted him and seated him by his feet on the (royal) couch. Then a man of Kufa came and turned to Mugheerah ؓ, and started abusing continuously. Syedna Said bin Zaid ؓ asked: “O Mugheerah! Who is this man reviling? He said: “he is reviling Syedna Ali bin Abi Talib ؓ.” Syedna Saeed bin Zaid ؓ said (angrily): O Mugheerah bin Shubah! O Mugheerah bin Shubah! O Mugheerah bin Shubah! Why do I hear the Companion of the Messenger of Allah ﷺ being reviled in your presence and you do not object (this crime) or try to stop it? (While on the contrary) I bear witness about the Messenger of Allah ﷺ, that my ears heard and my heart understood it, and I will not attribute any lie about him ؓ that he would hold against me if I met him ؓ (on the Day of Judgment), (He ﷺ) said: Syedna Abu Bakr will be in Paradise, Syedna Umar will be in Paradise, Syedna Ali will be in Paradise, Syedna Uthman will be in Paradise, Syedna Talhah will be in Paradise, Syedna Zubair will be in Paradise, Syedna Sad bin Abi Waqqas will be in Paradise and Syedna Abdur Rahman bin Awf will be in Paradise (رضى الله عنهم اجمعين). And a ninth believer will also be in Paradise, if I wish, I shall name him.” The people in the mosque adjured by Allah: “O’ Companion of the Messenger of Allah ﷺ! Who is the ninth person?” Syedna Saeed ؓ said: As you have adjured me by Allah, By Allah! I (Syedna Saeed bin Zaid ؓ) am that ninth believer, and the Messenger of Allah ﷺ is the tenth. By Allah! The person who got his face dusty when he was with the Messenger of Allah ﷺ is better than all the actions of one of you, even if you were to live as long as Nuh ؑ.” [Sunan Abi Dawood: 4650, Musnad Ahmad: 1629 (Vol. - 1, Page-187), Sheikh Zubair Ali Zai, Sheikh Albani and Sheikh Shuaib Al Arnaoot said: Its chain is authentic]

44 Syedna Bara bin Azib ؓ narrates that when the Prophet ﷺ proceeded to perform *Umra* in the month of Dhul-Qada, the people of Makkah stopped him from entering Makkah till he agreed to conclude a peace treaty with them by virtue of which he ؓ would stay (in Makkah) for three days only (in the following year). And it was written in the agreement: “This is the peace treaty, which

Muhammad the Messenger of Allah ﷺ has concluded.” The Quraish of Makkah got angry and said: We do not consider you ﷺ (the Messenger of Allah ﷺ), for if we (really) knew that you ﷺ are Prophet why we would have stopped you ﷺ from entering (in Makkah)? So write Muhammad, the son of Abdullah (ﷺ). He ﷺ said: “I am the Messenger of Allah (ﷺ) as well as Mohammad, the son of Abdullah (ﷺ).” Then he ﷺ said to Syedna Ali bin Abi Talib ؑ, Erase the word ‘Messenger of Allah’ (ﷺ).” Syedna Ali bin Abi Talib ؑ said (in love): “No, by Allah! I cannot erase you ﷺ (i.e., the Messenger of Allah written with your name).” Then Allah’s Messenger ﷺ took the writing sheet (of the treaty), while he did not know a better writing, and then he wrote (or got the following written): “This is (the peace treaty) which Muhammad, the son of Abdullah, (ﷺ) has concluded that they should not bring arms into Makkah except one sheathed sword, and should not take with him ؑ any person of the people of Makkah even if such a person wanted to follow him ﷺ (to Madina), and if any of his companions wants to stay there (in Makkah), he should not forbid him.”..... So Allah’s Messenger ﷺ said to Syedna Ali bin Abi Talib (as a solace): “(O Ali!) You are from me, and I am from you,” [Sahih Bukhari: 4251]

45 Syedna Abu Abdullah Jadali ؑ narrates that the Mother of the Believers, Syedah Umm Salamah ؑ said to me (with great sorrow): “Is the Messenger of Allah ﷺ insulted on the pulpits? (نعوذ بالله من ذلك) I said: Who can do such a (disrespectful and indecent act) thing? Syedah Umm Salamah ؑ said: “Aren’t Syedna Ali bin Abi Talib ؑ and those who love him insulted? (نعوذ بالله من ذلك) (While) I bear witness that the Messenger of Allah ﷺ used to love him (Syedna Ali bin Abi Talib ؑ).” (i.e., Abusing Syedna Ali bin Abi Talib ؑ on the pulpits is equivalent to abusing the Messenger of Allah on the pulpits. (نعوذ بالله من ذلك) [Musnad Abi Yala: 7013, Al Mojam As Sagheer for Tabrani: 822, Sheikh Zubair Ali Zai said in Mishkat Al Masabeeh under Hadith 6101: Its chain is authentic] [Sunan Nasai Al Kubra: 8476, Sheikh Ghulam Mustafa Zaheer said in *Khasais e Ali* under Hadith 8476: Its chain is authentic]

Note: Allama Jalaluddin Al-Suyuti (died – 911 AH) writes: “Banu Umayyah would curse Syedna Ali bin Abi Talib ؑ in (their) sermons. When Syedna Umar bin Abdul Aziz ؑ became caliph, he

got this (filthy, extremely disrespectful and ugly tradition) stopped, and he issued a decree to the government officials to stop this (filthy ritual). Then he replaced it with this (verse): “Indeed (O you who believe!) Allah orders you (of these three deeds) justice and good conduct and giving to relatives and forbids (you of these three deeds) immorality and bad conduct and oppression. He (Allah) admonishes you that perhaps you will be reminded.” [Al-Nahl; 90] So, from that time onwards, this (verse) is continuously recited in sermons.” [Tarikh Al Khulafa for Suyuti “Bab Umar bin Abdul Aziz”]

46 Syedna Saeed bin Jubair ؓ narrates that I was with Syedna Abdullah bin Abbas ؓ in Arafat, then he ؓ asked me: “Why do I not hear the people reciting *Talbiyah* (*Labbaik Allahumma labbaik*)?” I said: The people are afraid of Muawiyah bin Abi Sufyan ؓ (i.e., as he has forbidden it).” (So they are reciting *Talbiyah* slowly instead of reciting it loudly). So Syedna Abdullah bin Abbas ؓ (angrily) went out of his tent and said loudly: *Labbaik Allahumma labbaik, Labbaik Allahumma labbaik*, (at the same time, he said): Indeed, they are only forsaking the *Sunnah* (of reciting *Talbiyah* loudly) out of hatred for Syedna Ali bin Abi Talib ؓ. The wording of Sunan Al Kubra for Bayhaqi is that Syedna Saeed bin Jubair ؓ narrates that we were with Syedna Abdullah bin Abbas ؓ in Arafat, then he asked: “Why do I not hear the people reciting *Talbiyah*?” I said: The people are afraid of Muawiyah ؓ.” Syedna Abdullah bin Abbas ؓ (angrily) went out of his tent and said: *Labbaik Allahumma labbaik*, even though the nose of Muawiyah bin Abi Sufyan ؓ becomes dusty, (i.e., even though he dislikes my following of this *Sunnah*), (and, at the same time, he said) O’ Allah! Curse them, for they are only forsaking the *Sunnah* (of reciting *Talbiyah* loudly) out of hatred for Syedna Ali ؓ. (i.e., Ali ؓ used to recite *Talbiyah* loudly in order to follow the *Sunnah* of the Messenger of Allah ﷺ and it was not his personal *ijtehad*). [Sunan Nasai: 3009, Sheikh Zubair Ali Zai and Albani said: Its chain is authentic, Sunan Al Kubra for Bayhaqi: 9230 (Vol. - 5, Page - 113), Sheikh Zubair Ali Zai said: its chain is authentic]

47 Syedna Ali bin Abi Talib ؓ narrates: “By the One Who split the seed (then the plants came out of it) and created the soul, of course the unlettered Prophet ﷺ affirmed to me that no one will love

me (Syedna Ali bin Abi Talib ؑ) except the believer and no one will hate me (Syedna Ali bin Abi Talib ؑ) except the hypocrite.” [Sahih Muslim: 240]

48 Syedna Abu Maryam ؑ narrates that I heard Syedna Ali bin Abi Talib ؑ saying: “Two (types of) people will be destroyed (will be misled) because of me, (first type) one who loves me so much and (second type) other who hates me so much.” **The wording of hadith (*mauqoof*) of Fazail e Sahaba and Al Sunnah is that** Syedna Abus Sawar ؑ narrates that Syedna Ali bin Abi Talib ؑ said (surely on the basis of the unseen news given by the Messenger of Allah ﷺ): Some people will love me until the (extreme) love will enter them (rejectionists) in the Fire and some people will hate me until this hate will take them (those who hate) to the Fire.” [Fazail e Sahaba for Ahmad bin Hanbal: 932 and 920 (Vol. - 2, Page - 445 and 433), As Sunnah for Ibn Abi Asim: 819, Sheikh Zubair Ali Zai said: Its chain is authentic]

How was monarchy imposed gradually on Ummah after Muawiyah ؑ got the rulership and what was its terrible result?

49 Syedna Hasan Basri ؑ narrates that (after the martyrdom of Syedna Ali bin Abi Talib ؑ, when the Companions ؓ unanimously chose Syedna Hasan bin Ali ؑ as their caliph after consultation, then) By Allah! Syedna Hasan bin Ali ؑ led large battalions like mountains against Muawiyah bin Abi Sufyan ؑ. (Seeing this) Amr bin As ؑ said: “I surely see battalions which will not turn back before killing their opponents.” Hearing this, Muawiyah ؑ said: O Amr! If both the groups killed one another, who would be responsible for their (survivors)? Who would be responsible for heir (widow) women? Who would be responsible for their orphans? Then Muawiyah ؑ sent two Quraishi men from the tribe of Abd Shams called Abdur Rahman bin Sumura and Abdullah bin Amir saying, “Go to this man (i.e., Syedna Hasan bin Ali ؑ) and negotiate peace with him and ask him for reconciliation. They came to him (Syedna Hasan bin Ali ؑ) and appealed to him to accept peace. Syedna Hasan ؑ said: “We, the offspring of Abdul Muttalib, have spent too much wealth (in these battles) (i.e., in case they accept the reconciliation, who will undertake the responsibility of their sponsorship?) And this Ummah (because of these battles) have indulged in killing.” They said:

“Muawiyah ؓ offers you ؓ so and so, and seeks some demands (i.e., you ؓ step down from the caliphate).” Syedna Hasan bin Ali ؓ said: Who would be responsible to conclude this (treaty)? They replied: We will be responsible for it. So whatever Hasan bin Ali ؓ asked, they kept on taking responsibility. (When the peace treaty we concluded, then) Syedna Hasan Basri ؓ said that I heard Syedna Abu Bakr ؓ saying, “I saw Allah’s Messenger ﷺ on the pulpit and Syedna Hasan bin Ali ؓ was by his side. The Prophet ﷺ was looking once at him and once at the people saying: “This son of mine is a chief (i.e., he would demonstrate his nobility by stepping down from his rule) and I hope that Allah will make peace between two big groups of Muslims through him (i.e., the right group of the Pious Caliph, Syedna Ali ؓ and the group of Muawiyah ؓ which revolted against the Pious Caliph).” [Sahih Bukhari: 2704 and 7109]

Note: The conditions on the basis of which Syedna Hasan bin Ali ؓ has surrendered the reign to Muawiyah bin Sufyan ؓ, its complete details are recorded in the interpretations of Ahadith and history books, for example: **1** Muawiyah ؓ will rule in accordance with the Book of Allah, the Sunnah of the Prophet ﷺ and the conduct of the righteous caliphs. **2** Muawiyah ؓ will not appoint his successor but he will leave it on Ummah to select the caliph through electoral council (*Shura*). **3** No retaliatory action will be taken against those people of the group of Syedna Ali bin Abi Talib ؓ, who have surrendered after the peace treaty. **4** The Khums (the fifth of the booty) which Allah has determined in Quran for the family of Muhammad ﷺ will still be given to Banu Muttalib as it has been continuously given since the period of the Pious Caliphs, etc. etc. [Al Istiaab for Ibn Abdul Bar, Al Isabah for Ibn Hajr, Al Bidaya Wannihaya for Ibn Kathir, Fathul Bari for Ibn Hajr under the hadith of Bukhari: 7109]

50 Syedna Umair bin Ishaq ؓ narrates that I and another man entered upon Syedna Hasan bin Ali ؓ who was not feeling well. Syedna Hasan bin Ali ؓ would repeatedly tell that person: “Ask me (whatever scholarly thing you want to ask) before the time that you will not be able to ask (i.e., Syedna Hasan bin Ali’s ؓ condition was very bad).” He said: I do not want to ask you ؓ anything (we have come just to visit you ؓ on your illness), May Allah give you ؓ health. Then he ؓ stood

up and went to the bathroom. Then he came back and said: “Just now I have spat a piece of my liver, which I was overturning with this wood, I have been repeatedly poisoned, and this time that (poison) was very severe.” Syedna Umair bin Ishaq ؓ narrates that we again visited Syedna Hasan bin Ali ؓ in the next morning. He was (lying somewhere) in the market (outside the house), and in the meanwhile (his ؓ younger brother) Syedna Husain bin Ali ؓ came and sat down beside his ؓ head and asked: “O my brother! Who has poisoned you ؓ?” Syedna Hasan bin Ali ؓ asked: “Do you want to kill him?” (Syedna Husain bin Ali ؓ) said: “Yes!” Syedna Hasan bin Ali ؓ said: “If I have correctly recognized the culprit, Allah himself will take severe revenge, and if he is innocent, then I do not want that any innocent be killed (because of me).” [Al- Musannaf for Ibn-e- Abi Shaiba: 37359, Sheikh Ghulam Mustafa Zaheer said in Sunnah - 26: Its chain is authentic]

51 Syedna Khalid ؓ narrates that Syedna Miqdam bin Madikarib ؓ, Amr bin Aswad, and a man from Banu Asad went to Muawiyah bin Abi Sufyan ؓ as a delegation. Muawiyah bin Abi Sufyan ؓ said to Miqdam bin Madikarib ؓ (on this occasion during the meeting): “Do you know that Syedna Hasan bin Ali ؓ has died?” Syedna Miqdam bin Madikarib ؓ immediately recited: Indeed we are Allah’s, and to Him we shall return. A man (i.e., Muawiyah bin Abi Sufyan ؓ whose name has been mentioned in the next path of this hadith) said to Syedna Miqdam bin Madikarib ؓ: “Do you regard it (i.e., the death of Syedna Hasan bin Ali ؓ) as a calamity?” (نعوذ بالله من ذلك) Syedna Miqdam bin Madikarib ؓ said in reply: “Why shouldn’t I regard it (i.e., the death of Syedna Hasan bin Ali ؓ) as a calamity, While I myself had seen that the Messenger of Allah ﷺ used to take Syedna Hasin bin Ali ؓ in his lap and say: “He (Hasan ؓ) is from me (Muhammad ﷺ), and Husain (ؓ) is from Ali (ؓ).” A man from Banu Asad said: “He (Hasan ؓ) was a live coal that has been extinguished by Allah.” (نعوذ بالله من ذلك). Syedna Miqdam bin Madikarib ؓ said (angrily upon hearing these words): “I will not move from here, until I say something to annoy you (Muawiyah bin Abi Sufyan ؓ), and make you hear what you dislike.” O Muawiyah ؓ! If I tell the truth, then confirm me, and if I tell lies, then tell me I am lying.’ Muawiyah ؓ said: Go ahead. So Syedna Miqdam bin Madikarib ؓ asked: “I adjure you by Allah, did you hear the Messenger of Allah ﷺ forbid wearing

gold?” Muawiyah ؓ said: “Yes!” Then Syedna Miqdam ؓ asked: “I adjure you by Allah, do you know that the Messenger of Allah ﷺ forbade wearing silk?” Muawiyah ؓ said: “Yes!” Then Syedna Miqdam ؓ asked: “I adjure you by Allah, do you know that the Messenger of Allah ﷺ forbade wearing (the cloth) of the skins of predators and sitting on them (as carpet)?” Muawiyah ؓ said: “Yes!” Then Syedna Miqdam ؓ said: “By Allah! O Muawiyah, I have seen all of these (forbidden things used) in your house.” Hearing this, Muawiyah ؓ said: “O Miqdam! I know that I cannot win from you.” Syedna Khalid ؓ narrates that Muawiyah ؓ ordered that he be given more rewards and prizes than what he ordered for his two companions, and Syedna Miqdam bin Madikarib ؓ divided all his wealth among his companions, but the Asadi man did not give anyone anything. When the news of that reached Muawiyah ؓ, he said: “As for Syedna Miqdam bin Madikarib ؓ, he is really a generous man who gave freely, and as for the Asadi man, he is a man who holds on well to his possessions.” **The wording of Musnad Ahmad is that** Syedna Khalid bin Medan ؓ narrates that Syedna Miqdam bin Madikarib ؓ and Amr bin Aswad came to meet Muawiyah bin Abi Sufyan ؓ. Muawiyah bin Abi Sufyan ؓ said to Syedna Miqdam bin Madikarib ؓ: “Do you know that Hasan bin Ali ؓ has died?” Syedna Miqdam ؓ immediately recited: Indeed we are Allah’s, and to Him we shall return. Muawiyah bin Abi Sufyan ؓ said to Syedna Miqdam bin Madikarib ؓ: “Do you regard it (i.e., the death of Syedna Hasan bin Ali ؓ) as a calamity?” (نعوذ بالله من ذلك) Syedna Miqdam bin Madikarib ؓ said in reply: “Why shouldn’t I regard it (i.e., the death of Syedna Hasan bin Ali ؓ) as a calamity, While I myself had seen that the Messenger of Allah ﷺ used to take Syedna Hasan bin Ali ؓ in his lap and say: “He (Hasan ؓ) is from me (Mohammad ﷺ), and Husain (ؓ) is from Ali (ؓ).” **[Sunan Abi Dawood: 4131, Musnad Ahmad: 17228 (Vol. - 4, Page - 132), Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic]**

52 Syedna Abu Rafi ؓ narrates from Syedan Abdullah bin Masud ؓ that the Messenger of Allah ﷺ said: “There was no Prophet ﷺ whom Allah sent to any nation before me, but he had disciples and Companions among his nation who followed his ﷺ path and obeyed his commands. Then after those disciples came their unworthy successors who said what they did not do, and did what

they were not commanded to do. (In such bad situation) whoever strives against them (the unworthy successors) with his hand is a believer (in the eyes of Allah). Whoever strives against them with his tongue is a believer (in the eyes of Allah). Whoever strives against them with his heart is a believer (in the eyes of Allah). Beyond that there is not even a mustard-seed's worth of faith." Syedna Abu Rafi ؓ narrates that he narrated this hadith to Syedna Abdullah bin Umar ؓ, he denied (the existence of this hadith). Suddenly Syedna Abdullah bin Masud ؓ came there to meet me and stayed in Qanah (i.e., a valley in Madinah), Syedna Abdullah bin Umar ؓ took me to him as Ibn Masud ؓ was sick. When we sat down, I asked Syedna Abdullah Ibn Masud ؓ about that *Hadith* and he narrated it to me as I had told it to Syedna Abdullah Ibn Umar ؓ. **The wording of another hadith of Sahih Muslim is that** Syedna Tariq bin Shihab ؓ narrates that the first one to start with the *Khutbah* on the day of *Eid*, before the prayer, was Marwan bin Hakam (because the governor of Banu Umayyah would curse on Syedna Ali bin Abi Talib ؓ from their pulpit in the *Khutbah* after the prayer and people would go to their homes without listening the *Khutbah*). A man stood up and said (to Marwan): Shouldn't the prayer come before the *Khutbah*? (because it is *sunnah*). Marwan said: Indeed, the methods of (the era of Prophet-hood ﷺ) have been left now." (نعوذ بالله من ذلك). (On that occasion) Syedna Abu Saeed Khudri ؓ said that this man has done his duty (by warning the ruler of the time of the word of truth). Because I heard the Messenger of Allah ﷺ saying: "Whoever among you sees an evil action, let him change it (with his hand), if he cannot, then (forbid) with his tongue, and if he cannot, then (hate it) with his heart and this (third rank) is the weakest of faith." [Sahih Muslim: 179 and 177]

53 Syedna Yousuf ؓ narrates that Marwan bin Hakam had been appointed as the governor of Hijaz by Muawiyah bin Abi Sufyan ؓ. He started to mention Yazid bin Muawiyah (in the life of Muawiyah ؓ) during his *Khutbah* (in the Grand Mosque) so that he might take the *Baia* (pledge) to him (as the successor) after his father. (Hearing his speech), Syedna Abdur Rahman bin Abi Bakr ؓ told him (Marwan) something (the description of those bitter words of the reply of Syedna Abdur Rahman ؓ is coming in the next path of this hadith) whereupon Marwan ordered (in anger) that he be arrested. So Syedna Abdur Rahman ؓ entered the house (which was attached to the Grand

Mosque) of (his sister in order to save his life) the Mother of the Believers, Syedah Aishah رضي الله عنها and when they (government's agents) could not arrest him, Marwan said (angrily in a reverent manner) that it is he about whom Allah said: "And he who says to his parents: Fie upon you! Do you threaten me that I shall be brought forth (from the graveyard) when generations have already passed away before me.....this is nothing but stories of the ancients. [Al-Ahqaf: 17]." (On this disrespectful and wrong allegation levelled on the family of Abu Bakr رضي الله عنه by Marwan), the Mother of the Believers, Syedah Aishah رضي الله عنها said from behind the screen, "Allah did not reveal anything from the Quran about us (the family of Abi Bakr رضي الله عنه) except what was connected with the declaration of my innocence (in Surah Al-Noor)." **The wording of Sunan Nasai Al Kubra and Al-Mustadrak for Hakim is that** Syedna Mohammed bin Zyad رحمته الله narrates that when Muawiyah رضي الله عنه was seeking *Baia* (by Marwan) for his son (Yazid bin Muawiyah), Marwan said: "This is the *Sunnah* of Syedna Abu Bakr رضي الله عنه and Syedna Umar رضي الله عنه (that they have nominated caliph after them)." Syedna Abur Rahman said رضي الله عنه in reply: "This is the sunnah of (Kings like) Harqal and Qaiser (that the son be appointed as ruler after his father)." Then Marwan said: "This is the one for whom this verse was revealed by Allah: [Al-Ahqaf: 17]." When this reached to Syedah Aishah رضي الله عنها, she said: "By Allah! He (Marwan) has lied, Allah did not reveal this verse about us, and if I wish, I can tell the name of the one for whom it was revealed (the reality is that) I heard that the Messenger of Allah ﷺ had cursed Marwan and his father when Marwan was not born; and so Marwan is part of that curse of Allah. (والعياذ بالله تعالى) [Sahih Bukhari: 4827, Sunan Nasai Al Kubra: 11491, Al- Mustadrak for Hakim: 8483, Imam Hakim said: Its chain is authentic on the condition of Bukhari and Muslim]

54 Syedna Abuzar Ghefari رضي الله عنه narrates that the Messenger of Allah ﷺ said: "The first who would change my *Sunnah* will be a man from Banu Umayyah." **The great muhaddith of the Kingdom of Saudi Arabia, Sheikh Mohammad Nasiruddin Albani رحمته الله writes** in his *Majmooa* under this hadith: "What is meant by this hadith with regard to change is the change in the system of choosing a caliph and making of heritage" **The wordings of Musnad Abi Yala and Mojam Az Zawaid is that** Syedna Abdullah bin Sai رضي الله عنه narrates that Syedna Ali bin Abi Talib رضي الله عنه told us in a sermon: "By Allah who split the grain (then brought plants from them) and created the creatures. A time will come when my beard will be dyed with the blood of my head." A man stood up and said: By Allah!

Whoever will commit this act, we will destroy him including his family. Syedna Ali ؑ said: “I frighten you from Allah that you do not do this, do not kill anybody except my murderer.” The man said: O Chief of the Believers! Appoint your successor for us. Syedna Ali ؑ said: “No, but I will leave you in the same way as the Messenger of Allah ﷺ had left us (without successor).” The people said: If you ؑ are leaving us without successor, what will you answer when you will meet Allah? Syedna Ali ؑ said: “I will say, O Allah, I was among them till you kept me among them and when you gave me the death, I left you as a monitor on them. Now it is upon you whether you reform them or destroy them.” [Al Awail for Ibn Abi Asim: 61, As Silsilah As Saheeha: 1749, Musnad Abi Yala: 590, Mojam Az Zawayed: 14782, Imam Haythami and Sheikh Husain Saleem said: Its chain is authentic]

55 Syedna Abdullah Ibn Abbas ؑ narrates that one day I was in the house of Abdur Rahman bin Awf ؑ at Mina and he was with the Chief of the Believers, Syedna Umar bin Al-Khattab ؑ during his last pilgrimage. Syedna Abdur Rahman ؑ came back and told me: “Would that you had seen the man who came today to the Chief of the Believers ؑ, and said, O Chief of the Believers ؑ! Will you ؑ not enquire the so-and-so who says that if Syedna Umar ؑ should die, I will give the *Baia* (pledge) to such-and-such person, as the *Baia* to Syedna Abu Bakr ؑ was nothing but a prompt sudden action (without any planning) and it was successful?” Hearing this Syedna Umar ؑ became angry and said: If Allah will, I will address the people today evening and warn them against these (conspirators) people who want to deprive others of their rights (i.e., the power).” Syedna Abdur Rahman bin Awf ؑ said: “O Chief of the Believers ؑ! Do not do that now, for the season of pilgrimage gathers the riffraff and the rabble, and it will be they who will gather around you ؑ when you stand to address the people. And I am afraid that you ؑ will say something, and some people will spread it with wrong interpretation and meaning and the people will not understand it in the right context. So you ؑ should wait, till you ؑ reach Madina as it is the place of emigration and Sunnah, and there you ؑ can come in touch with the learned and noble people, and they will understand your ؑ statement in the right and suitable meaning. Syedna Umar ؑ said: “It’s ok, but by Allah! If Allah will, it will be the first thing that I will do upon reaching Madina.” Syedna

Abdullah bin Abbas ؓ narrates that we came back to Madina by the end of the month of Dhul Hijja, and when it was Friday, I went quickly (to the mosque) as soon as the sun had declined. I saw Syedna Saeed bin Zaid ؓ already sitting near the pulpit. I also sat close to him so that my knee was touching his knee. After a short while, Syedna Umar bin Al-Khattab ؓ came out, and when I saw him coming towards us, I said to Saeed ؓ that today he will deliver such a speech as he has never delivered since he was chosen as caliph.” Syedna Saeed ؓ did not agree with my statement and said: No, he will not say any new thing. Syedna Umar ؓ sat down on the pulpit, and when the *Muadh-dhin* had finished his *Adhan* (call for prayer), then he ؓ stood up, and having glorified and praised Allah, he said: “Today I am going to tell you something which Allah has written for me to say. Perhaps, it might be the last conversation of my life, so whoever listens and understands it, must narrate it to the others wherever his can, but if somebody does not understand it, then I do not allow him to narrate it and tell lies (due to less understanding)..... I have been informed that someone amongst you has said that if Syedna Umar ؓ should die, I will give the *Baia* (pledge) to such and such person. O people! One should not deceive oneself by saying that the *Baia* given to Abu Bakr ؓ was given suddenly which got established afterwards and it was successful. Beware! No doubt, it was done suddenly, but Allah saved the people (from his special grace) from the evil and tribulation on that occasion (and all the Muslims had accepted that *Baia*). But now there will be none among you (till the Day of Judgement) who has the qualities of Syedna Abu Bakr ؓ that each and every person agree on him (i.e., now it is not possible to happen again, so now there is no option without the consultation in relation to the selection of Caliph). Now remember that whoever gives the *Baia* to anybody (forcefully for the caliphate) among you without consulting the other Muslims, then that person who gives the *Baia* and the person to whom the *Baia* was given they both should be killed (as a result of mischief).” [Sahih Bukhari: 6830]

56 Syedna Abu Hurairah ؓ narrates that I have memorized two kinds of bowls (of knowledge) from Allah’s Messenger ﷺ. I have propagated one of them (knowledge of *Sharia*) among the people, and if I propagate the second (the unseen news given by the Messenger of Allah ﷺ regarding the tribulations that will take place in future), then my life-vein will be cut off (by the current rulers due to the disclosure of the reality of their actions).” **The wording of another hadith of**

Sahih Bukhari is that Syedna Saeed bin Amr ؓ narrates that I was setting with Syedna Abu Hurairah ؓ in *Masjid Nabwi*, and Marwan (bin Hakam) was also with us. Syedna Abu Hurairah ؓ said that I heard the truthful and trusted by Allah (i.e., the Prophet ﷺ) saying: “The destruction of my Ummah will be through the hands of young men (of Banu Umayyah) from Quraish.” (والعياذ بالله) Hearing this Marwan said (himself): “May the curse of Allah be on those guys!” Syedna Abu Hurairah ؓ said: “If I wish, I can tell (the name of those guys) by saying the children of so-and-so and the children of so-and-so” (The narrator of the hadith says that) when they became the ruler of Sham, I would go to Bani Marwan with my grandfather (Saeed ؓ), and when my grandfather would see those young men, he would say: “It is possible that these are the same boys.” I said him in reply: You (Syedna Saeed ؓ) know better.” **The wording of Sahih Muslim is that** Syedna Abu Hurairah ؓ narrates that he heard the Messenger of Allah ﷺ saying: “This tribe of Quraish (i.e., Banu Umayyah, hadith No. 2 of this article has already passed in its proof) will destroy the *Ummah* of mine.” We said: “O Messenger of Allah ﷺ! Then what do you ﷺ command us to do (in this situation)?” He ﷺ said in reply: “Would that the people will keep away from them (i.e., they should never participate in the bad deeds of those rulers who may cause the destruction of the *Ummah*).” [Sahih Bukhari: 120 and 7058, Sahih Muslim: 7325]

57 Syedna Abu Hurairah ؓ narrates that I had myself heard from the Messenger of Allah ﷺ: “Seek refuge into Allah of the beginning of the seventies (i.e., 61 - AH) and the ruling of the Youths.” **The wording of Dalail An-Nubuwwah for Bayhaqi is that** Syenda Abu Hurairah ؓ used to pray while walking in the market of Madina: “O Allah! Let me not live till the (year of) sixties, (O People) Beware! Hold the temple of Muawiyah ؓ strongly (i.e., stop him), O Allah! Do not keep me alive till the rule by the youths.” [Musnad Ahmad: 8302 (Vol. - 2, Page - 326), Mishkat Al Masabeeh: 3716, Dalail An-Nubuwwah for Bayhaqi: 2801, Sheikh Zubair Ali Zai said in *Maqalat* Vol. - 6: Its chain is authentic]

58 Syedna Abu Hurairah ؓ narrates that the Messenger of Allah ﷺ saw in dream that Bani Hakam (Marwan bin Hakam and his children) are jumping up and down on his pulpit. (After seeing this dream) he ﷺ got very angry and said: “why do I see the sons of Hakam (Marwan bin Hakam and

his children) jumping on my pulpit like monkeys!” Syedna Abu Hurairah ؓ said: “After receiving this (unseen news) he ؓ was never seen smiling afterwards till his death.” [Musnad Abi Yala: 6461, Sheikh Husain Saleem Asad, Sheikh Irshadul Haque Athari and Sheikh Zubair Ali Zai said in *Maqalat* part - 6: Its chain is authentic]

59 Syedna Aidh bin Amr ؓ entered upon Ubaidullah bin Ziyad (Who was appointed as the ruler of Kufa by Yazid bin Muawiyah) and said (as an advice): “O my son! I heard the Messenger of Allah ؐ saying: “The worst of rulers are those who are cruel. Beware lest you be one of them.” When Ubaidullah bin Ziyad heard this, he said (insolently): “Sit down; you are no more than one of the chaff of the Companions ؓ (an unimportant person).” (نعوذ بالله من ذلك) Syedna Aidh bin Amr ؓ said in reply: “Was there any chaff among the Companions ؓ? Rather the chaff is among those who come after them (You people)” [Sahih Muslim: 4733]

60 Syedna Abu Talut ؓ narrates that I saw Syedna Abu Barzah ؓ enter upon Ubaidullah bin Ziyad (the governor of Yazid bin Muawiyah) while he was on the table. When he saw Syedna Abu Barzah ؓ coming, he said: O you the companion of Muhammad ؐ, the short and stout!” (نعوذ بالله من ذلك) Syedna Abu Barzah ؓ understood his (taunting) words and said in reply: “I did not think that I will be alive till (the era of rule of the) people who will criticize me for having been a Companion of Muhammad ؐ (i.e., taunt me for having been a Companion).” Ubaidullah bin Ziyad said: “Your having been a Companion of Muhammad is a source of pride for you, not a source of shame.” Then he said: “I have called you to ask you about the Cistern (i.e., *Kauthar*). Did you hear the Messenger of Allah ؐ say anything about it?” Syedna Abu Barzah ؓ said: “Yes! Not once or twice, or three times or four, or five. (i.e., he heard it many times) and whoever disbelieves in it (*Hauz Kauthar*), may Allah not give him to drink from it.” Syedna Abu Talut narrates: “Then Syedna Abu Barzah ؓ went out angrily.” [Sunan Abi Dawood: 4749, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic]

The description of the virtues of Syedna Husain ؓ and the barbaric martyrdom in Yazid bin Muawiyah’s monarchy by his governor Ubaidullah bin Ziyad!

61 Syedna Hudhaifah bin Yaman ؓ narrates that my mother asked me: “When did you meet the Messenger of Allah ﷺ (the last time)?” I said that I have not met him ﷺ since such and such time. On this, my mother rebuked me, I said (with sorry): Let me go to him so that I may perform *Maghrib* (prayer) with him ﷺ, and ask him ﷺ to seek forgiveness for me and you (mother). So I came to the Prophet ﷺ, and I prayed *Maghrib* with him ﷺ, then he ﷺ remained busy in (voluntary) prayers until I prayed *Isha* with him ﷺ. Then he ﷺ turned (home), and I followed him ﷺ (in the darkness), and when he ﷺ heard the voice (of my foot), he asked: “Who is this? Hudhaifah?” I said: “Yes!” He ﷺ asked: “what is your need?” then he ﷺ prayed (on his own): “May Allah forgive you and your mother.” (The confidant of the Messenger of Allah ﷺ, Syedna Hudhaifah bin Yaman ؓ further says that) the he ﷺ said: “Tonight an angel has descended to the earth that never descended ever before. He sought permission from his Lord to greet me with peace and to give me glad tidings that (my daughter Syedah) Fatimah ؓ will be the chief of the women of Paradise, and that (my grandsons) Syedna Hasan and Husain رضى الله عنهما will be the chiefs of the youths of the people of Paradise.” **The wording of Al- Mustadrak for Hakim is that** Syedna Abdullah bin Masood ؓ narrates that the Messenger of Allah ﷺ said: “Hasan and Husain رضى الله عنهما will be the chiefs of the youths of the people of Paradise and his father (Syedna Ali ؓ) will be (on the place of Paradise) better than them. [Jami Tirmidhi: 3781, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic] [Al- Mustadrak for Hakim: 4779, As Silsila As Saheeha: 796, Imam Hakim, Imam Dhahabi, Sheikh Albani and Sheikh Zubair Ali Zai said in *Fazail e Sahaba*: Its chain is authentic]

62 Syedna Abu Nuaim ؓ narrates that someone asked Syedna Abdullah bin Umar ؓ regarding a *Muhrim* (a person in the state of *Ihram*) if he kills flies (what is his compensation?) (Hearing this) Syedna Abdullah bin Umar ؓ said: “The people of Iraq are asking about (the killing of) flies while they themselves murdered the son of the daughter of Allah’s Messenger ﷺ, while the Prophet ﷺ would say: “They (i.e., Syedna Hasan and Syedna Husain رضى الله عنهما) are my two flowers in this world.” **The wording of Jami Tirmidhi is that** Syedna Usamah bin Zaid ؓ narrates that I came to the Prophet ﷺ one night concerning some need, so he ﷺ came out while he ﷺ was covering up

something in his cloak, and I did not know what it was. Once I have completed my need, I asked: “What is this that you ﷺ are covering up in your cloak?” So he ﷺ uncovered the cloak, and I found that it was Syedna Hasan and Syedna Husain رضي الله عنهما whom he ﷺ was carrying in his lap. Then he ﷺ prayed: “These two are my sons, and the sons of my daughter, O Allah! I love them, so love them, and love those who love them.” **The wording of another hadith of Jami Tirmidhi is that Syedna Yala bin Murrah ؓ narrates that the Messenger of Allah ﷺ said: “Husain ؓ is from me, and I am from Husain ؓ, Allah loves whoever loves Husain ؓ, Husain ؓ is a (noble) grandson of my grandsons.” [Sahih Bukhari: 3753, Jami Tirmidhi: 3769 and 3775, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic]**

63 Syedna Abdullah bin Nujayy ؓ, the son of Abdullah ؓ narrates from his father who would carry the vessel of *wudoo* of Syedna Ali bin Abi Talib ؓ (during travel) that he was travelling with Syedna Ali bin Abi Talib ؓ, when he ؓ reached (the place of) Neenawa on his way to Siffin, he ؓ called out: O Abu Abdullah! (It was the surname of Syedna Husain bin Ali ؓ) Be patient on the banks of the Euphrates, O Abu Abdullah! Be patient on the banks of the Euphrates.” I said: “What happened, O Chief of the Believers!?” Syedna Ali bin Abi Talib ؓ said: “I entered upon the Prophet ﷺ one day and (I saw) his ﷺ eyes were flowing with tears. I said (anxiously): “Has someone upset you ﷺ? Why are your ﷺ eyes flowing with tears?” The Messenger of Allah ﷺ said: “No! But Jibreel ؑ left me a while ago and he gave me this news (from Allah) that Husain ؓ would be killed on the banks of Euphrates. Then he asked: “Would you ﷺ like to see the dust of the place where Husain ؓ will fall? I said: Yes, show me! He gave a handful of dust, and I could not help but weep.” [Musnad Ahmad: 648 (Vol. - 1, Page - 85), Sheikh Zubair Ali Zai said in *Fazail e Sahaba*: Its chain is authentic]

64 Syedna Abdullah bin Abbas ؓ narrates that one day I saw the Prophet ﷺ (in a dream) in the middle of the day; (he appeared) dishevelled and dusty, and he had with him a bottle which contained blood. I said: “O Messenger of Allah ﷺ! What is this (matter)?” The Messenger of Allah ﷺ said: “This is the blood of Husain ؓ and his companions that I have been collecting from today

morning.” Syedna Ammar ؓ narrates: “We remembered that day (of the dream), and (later) we found out that he (Syedna Husain ؓ) had been killed (in Karbala) on that day (the day of 10 – Muharram Al-Haram in 61 AH).” [Musnad Ahmad: 2165 (Vol. - 1, Page - 242), Sheikh Shuaib Al Arnaoot and Sheikh Zubair Ali Zai said in *Fazail e Sahaba*: Its chain is authentic]

65 Syedna Shahr bin Haushab ؓ narrates that I heard the wife of the Messenger of Allah ﷺ, the Mother of the Believers Syedah Umm Salamah ؓ: When the news of the martyrdom of Syedna Husain bin Ali ؓ reached, Syedah Umm Salamah ؓ cursed the people of Iraq and said: “They killed him (Syedna Husain bin Ali ؓ), may Allah kill them (the people of Iraq), first of all they deceived him and (then) humiliated him, may Allah curse them, I (the Mother of the Believers) myself saw the Messenger of Allah ﷺ that Syedah Fatimah ؓ came to him in the early morning carrying a cooking pot with *Aseedah* (a type of sweet), which she had prepared for him ﷺ. She brought it in a tray and placed in front of him. He ﷺ asked: “Where is the son of your paternal uncle (i.e. Syedna Ali bin Abi Talib ؓ)?” She said: “He is at home.” He ﷺ said: “Go and call him, and bring his two sons as well.” The Mother of the Believers, Syedah Umm Salamah ؓ narrates that she (Syedah Fatimah ؓ) came holding them (Syedna Hasan and Syedna Husain رضی اللہ عنہما) by her hands and Syedna Ali bin Abi Talib ؓ following them. When all of them reached to the Messenger of Allah ﷺ, He ﷺ made them sit down in his lap. Syedna Ali bin Abi Talib ؓ sat down on his right and Syedah Fatimah ؓ on his left. The Mother of the Believers, Syedah Umm Salamah ؓ narrates that the Messenger of Allah ﷺ pulled the Khaibari cloak from underneath me, which we used to sleep on. He ﷺ wrapped everyone in the cloak, held the ends of the cloak in his left hand, and pointed towards his Lord with his right hand and said: “O Allah! These are the members of my household, remove uncleanness from them, and purify them with a thorough purification.” He ﷺ prayed three times with these words. Syedah Umm Salamah ؓ narrates that I said: “O Messenger of Allah ﷺ! Am I not from your ﷺ family?” He ﷺ said: “Why not, you too enter into the cloak.” Syedah Umm Salamah ؓ narrates: “I too entered into the cloak, but he ﷺ had already made

supplication for the son of his paternal uncle Syedna Ali ؑ, his grandsons, and his daughter Syedah Fatimah ؑ.” [Musnad Ahmad: 26592 (Vol. - 6, Page - 298), Sheikh Zubair Ali Zai said in *Fazail e Sahaba*: Its chain is authentic]

66 Syedna Ammar ؑ narrates that Syedah Umm Salamah ؑ said to him: “I heard the *Jimns* mourning (weeping) for Syedna Husain ؑ.” [Al Mojam Al Kabir for Tabrani: 2867, Sheikh Zubair Ali Zai said in *Fazail e Sahaba*: Its chain is authentic]

67 Syedna Anas bin Malik ؑ narrates that the head of Syedna Husain bin Ali ؑ was brought to Ubaidullah bin Ziyad (the Iraqi governor of Yazid bin Muawiyah in Kufa) in a tray, and then he started hitting (with a stick) and saying something (in disrespectful style) about his handsome features. (نعوذ بالله من ذلك) then Syedna Anas ؑ said: “He (Syedna Husain ؑ) resembled the Prophet ﷺ (in shape in figure), more than the others did.” And his hair was dyed with *Wasma* (i.e., a kind of plant used as a dye) at that time. The wording of Jami Tirmidhi is that Syedna Anas bin Malik ؑ narrates that I was sitting with Ubaidullah bin Ziyad and the head of Syedna Husain bin Ali ؑ was brought. He began to poke in the nose with a stick and said: I never saw as beautiful as him, I (Syedna Anas bin Malik ؑ) said that Syedna Husain bin Ali ؑ has extreme resemblance (in shape and figure) to the Messenger of Allah ﷺ.” [Sahih Bukhari: 3748, Jami Tirmidhi: 3778, Sheikh Zubair Ali Zai and Sheikh Albani said: Its chain is authentic]

68 Syedna Umarah bin Umair ؑ narrates that when the heads of Ubaidullah bin Ziyad (the Iraqi governor of Yazid bin Muawiyah) and his companions were brought (by the army of Mukhtar Thaqfi after the battle) they were stacked in a queue in the mosque (as a lesson for the people). I also reached there and the people were saying (upon watching something horrible): “It has come! It has come! Suddenly I saw a snake going between the heads, until it entered the nostrils of Ubaidullah bin Ziyad, and it remained in his head momentarily, then left and disappeared. After sometime, they again screamed: It has come! It has come! Syedna Umarah ؑ narrates that it (i.e., the snake) did that two or three times.” [Jami Tirmidhi: 3780, Imam Tirmidhi and Sheikh Albani said: Its chain is authentic]

69 Syedna Abdullah Ibn Umar ؓ narrates that the Chief of the Believers, Syedna Abu Bakr ؓ said: “In order to please Muhammad do good to his family (their love and affection).” **The wording of Jami Tirmidhi and Al- Mustadrak for Hakim is that** Syedna Abdullah bin Abbas ؓ narrates that the Messenger of Allah ﷺ said: “Love Allah for what He nourishes you with His blessings, love me due to the love of Allah, (that I am his special servant and Messenger) and love the people of my house due to love of me.” [Sahih Bukhari: 3751, Jami Tirmidhi: 3789, Sheikh Zubair Ali Zai said: Its chain is authentic, Al- Mustadrak for Hakim: 4716, Imam Hakim and Dhahabi said: Its chain is authentic]

70 Syedna Abu Hurairah ؓ narrates that the Messenger of Allah ﷺ came out to us with Syedna Hasan ؓ and Syedna Husain ؓ on his shoulders, kissing them alternatively, until he came to us, then a man said: “O Messenger of Allah ﷺ! Do you ؓ love them?” He ؓ replied: “Yes! Whosoever loves them has loved me and whosoever hates them has hated me.” (نعوذ بالله من ذلك) [Al- Mustadrak for Hakim: 4777, Imam Hakim, Dhahabi and Sheikh Zubair Ali Zai said in *Fazail e Sahaba*: Its chain is authentic]

71 Syedna Abu Saeed Khudri ؓ narrates that the Messenger of Allah ﷺ said: By He in whose hand is my life no man will have malice for the family of my household except that Allah will put him in Hell.” **The wording of another hadith of Al- Mustadrak for Hakim is that** Syedna Abdullah bin Abbas ؓ narrates that the Messenger of Allah ﷺ said: O Children of Abdul Muttalib! I asked Allah three things for you that He keeps your hearts steadfast; that He guides your astray, and He provides knowledge to your illiterates, and I also asked Allah that He make you generous, brave and kind. (And remember!) If a man prays, standing between the black stone and Maqaam Ibraheem, and fasts but (along with that he) will meet Allah (after death on the Day of Judgment) with malice for the Household of Muhammad ﷺ; he will necessarily go to the Hell.” [Al- Mustadrak for Hakim: 4717 and 4712, As Silsilah As Saheeha: 2488, Imam Hakim, Dhahabi, Albani and Sheikh Zubair Ali Zai said in *Fazail e Sahaba*: Its chain is authentic]

72 Syedna Ibrahim Nakhaee ؓ narrates: “If (suppose that) I were amongst those who killed Syedna Husain ؓ, then (suppose that) I was forgiven by Allah and I entered Paradise; I would be ashamed

to pass by the Prophet ﷺ, lest he ﷺ should look in my face (that this was the killer of Syedna Husain ؑ).” [Mojam Al Kabeer for Tabrani: 2829, Sheikh Zubair Ali Zai said in *Fazail e Sahaba*: Its chain is authentic]

The Last Advice: When Nasibi and Yazidi scholars levelled a wrong allegation of being Rafidhi (Shia) on Imam of Ahle-Sunnat Imam Muhammad bin Idris Shafi'i ؒ (died – 204 AH) due to the sacred crime of loving the family of Muhammed ﷺ, he said the world famous poetry which is mentioned in his *Diwan*: **إن كان رفضا حب آل محمد *** فليشهد النّقلان أني رافضي**

Translation: “If (suppose that) being a Raafidi means loving the family of Muhammad ﷺ, then let the two races (of mankind and jinn) bear witness that I am a Raafidi. [Diwan Al-Shafi'i]

Note: You must study the research paper number a-5 to know the right stand of *Ahl e Sunnah* based on truth: **“Rafadhiah, Nasabiah and Yazidiah – a Research Evaluation / Study / Assessment / Analysis”** and visit our website www.AhleSunnahPak.com which is safe from the scourge of sectarianism and must watch 15 - video lectures related to this topic available on the site.

- 1 Masala Number 48: Fiker-e-Husain ؑ Tahreek-e-Khalafat ki Roh hai
- 2 Masala Number 55-a: Ilm e Ladunni se mutalliq Rafadhiyon aur Sofia kay Aqa'id ka Tahqeeqi Jaizah
- 3 Masala Number 55-b: Wassi-e-Rasool kon hai? Aur Hadith-e-Qirtaas ka Tahqeeqi Jaiza
- 4 Masala Number 61: Hisainiat aur Yazeediat ka Tahqeeqi Jaizah
- 5 Masala Number 65: Sayyidina Umar Farooq ؑ ke Sahih Faza'il
- 6 Masala Number 66-a: Moharram-ul-Haram & Waqia-e-Karbala say Mutalliq 5-Aham Ilmi Points
- 7 Masala Number 66-b: Sayyidina Husain Bin Ali ؑ Kay Sahih Faza'il
- 8 Masala Number 94: Ghazwah-e-Tabook main Momineen Sehabah-e-Keram ؑ aur Munafiqeen kay Kirdar ka Faraq!

- 9 Masala Number 96: Azmat-e-Sehabah-e-Keram ﷺ aur Sunni & Shiah ke Ikhtelaf ka Tahqeeqi Jaizah
- 10 Masala Number 101: Khelafat-o-Malookiat, Sahih Mas'alah-e-Khurooj & Fiker-e-Husain ﷺ Haq-Parasti ki Alamat hai
- 11 Masala Number 102: Fazail-e-Husain ﷺ aur Yazeed Bin Muawiyah kay Kertooton pe Difa ka Tahqeeqi Jaiza
- 12 Masala Number 116-a: Jang-e-Sifteen aur Mushajrat-e-Sehabah ﷺ per Dr. Israr رحمة الله عليه kay Bayan ka Tahqeeqi Jaiza.
- 13 Masala Number 116-b: Sayyidina Usman Ghani ﷺ ki Shahadat ki Haqeeqi Wajeh kya Thi?
- 14 Masala Number 127-b: Imam-e-Mahdi ﷺ ki Poori Dunya peh Khelafat aur Sunni & Shiah ka Ijam
- 15 Masala Number 124-a, 124-b, 124-c and 124-d: 10 scholarly answers of the 10 wrong allegations levelled by some communal scholars on **Engineer Muhammad Ali Mirza!**

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